

Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

VOL. IV. {MIND AND MATTER Publishing House,
No. 713 Sansom Street, Phila., Pa.

PHILADELPHIA, SATURDAY, AUGUST 12, M. S. 35.

{\$2.00 PER ANNUM, Payable in Advance;
Single Copies Five Cents.

NO. 38.

SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

August 1st, M. S. 35.

HORACE GREELEY.

I am breathing the breath of life through a strange organization, yet my sympathies are strong, and I feel an interest in the progress of your paper. Having had a varied experience—knowing how difficult it is to please the minds of the people—I look upon your enterprise with doubt and hope. It seems as if the human mind was better pleased with something foreign to its own interests—something that will amuse for an hour—or at least arrest its attention—people live so much upon the surface and so little in the real. My life's labor was to present, what I felt to be right, to the public, and I was looked upon with respect and veneration by a large mass of men and women. To-day, as I stand here addressing you, I feel that I was nothing but human and liable to error; and when I look back at my career and see the success of my life, I do not attribute it so much to merit as to circumstances that developed, or brought me before the public. To-day you are struggling, or looking forward to the time when your enterprise may be a success—when you may feel no doubt or fear in regard to doing your work well and thoroughly. Let me say to you, keep up the same earnestness of purpose, and try to diffuse in every direction something that will benefit each circle of friends that you have or may secure. In looking over and through your subscribers I see many who subscribe to the paper merely because they feel it a duty—feel that they must in some way support Spiritualism, and take very little interest in what it contains. Let me ask such subscribers to look well to the contents of the paper in future, for we intend, as time unfolds, to give them something that will not only benefit them in this life, but in the future. We are not working to amuse—we are not working to please—we are working to benefit, and bring good to the world. And that all your efforts in that direction may be crowned with success is the earnest desire of Horace Greeley.

ROSE BOWER.

(A Planetary Male Spirit.)

The ways of the great creating power are not mysterious or past finding out. All things are governed by law, and when the law is understood, the mystery disappears. I would like to say to you, that I never inhabited this planet—I have not had any experience of what is called physical life, except through controlling mediums. My sphere of action was in another groove, surrounded by conditions and circumstances different from these in many respects, yet all tending or moving to develop thought and action. It seems as if there was to be a universal uniting of minds, so that each one could see and understand the scope of the invisible power—so that every person of any intelligence can learn how to come in rapport with minds that have never inhabited earth's plane. When you learn what this mystery seems to hold, you will have the key to unlock much that perplexes and holds you in darkness to-day. Out in the fields, exploring some of the forces of nature, I see a developing or moving force that leads men sometimes in a direction that seems entirely contrary to any idea of justice—to any idea of perfection—but bringing to itself the great creative mind in harmony. Let me say to you, there are hours and moments in the lives of men when they scarce know what to do—when their souls crave for something unseen, unfelt, to descend and lift them up. Theology has held this craving before the minds of the people as prayer. To me, it is a going out of the soul—a reaching out to take in some of the inspiration that dwells around, which, owing to unfavorable conditions, cannot be received and appropriated by the individual. You ask for nothing—you look for nothing but for that which will lift you up out of the feeling of despondency, give you a firm footing to live, and a prospect of enjoying something in the future. As I look beyond, I see that the condition of this planet is very much like that of others, yet some have attained higher perfection, while others still grovel lower in the dark pits of ignorance. You have, to a certain extent, laid aside your fear of an eternal punishment—you have learned that men and women were created for some purpose, beyond anything they ever conceived in such unnatural conditions. Life is something that breathes and extends through unlimited space. This is the condition with every spirit that ever inhabited a form—it matters not what planet they existed upon. They can travel and mingle one with another. I am perfectly willing to say that it takes intelligence, thought and perseverance, before individuals are qualified to investigate and learn any subject that is presented to their minds. Some men on the earth plane are not satisfied—they soar into the heavens to make discoveries—they see that there is life and motion outside of this little globe—their hearts, hopes and aspirations tend in that direction. And what wonderful discoveries have been made! How much man knows to-day! And every hour there is an unfolding or revelation unto him. Let me, as a new speaker in your circles, say, that there is a large band of spirits from every planet that is inhabited, who are struggling near the boundaries of

your lives, trying to get in rapport with you, to learn what your experiences really are. Open the avenues, that we may have opportunities to investigate, and as we learn your ways, we will give you ours—we will give you opportunities to know what is happening in Jupiter—what is happening in Mars—and what is happening in every planet that is inhabited. And there are many planets not seen by the human eye, aye, millions unknown to men and women in earthly existence. It looks to me as though, after all these wonderful discoveries—when you have but to think, and your thoughts are revealed at thousands of miles distant—when you only have to express desire and you can call myriads of friends to your side who, although invisible, act upon your organizations and make conditions so that you are prepared for something still more useful and important for you. Let me say you have another unfoldment to realize, and there are still wonderful acquisitions to be made to your knowledge. The time is coming when your opportunities will be so great that it will be almost impossible to receive all the knowledge and thoughts that can be given to you. The paper that you are struggling through so many difficulties with, will be the avenue through which hundreds and thousands of human beings will gain some knowledge, not only of their own existence, but of the existence of millions upon millions of beings, that never, in their highest moments of thought, could they realize ever existed; and they will see that this great and grand universe is only a unit, and as time rolls on, the knowledge of one will be the knowledge of others. There will be no mysteries to reveal, but one eternal march, on and on, up and upward, higher in the scale of knowledge, peace and joy. You may give my name as Rose Bower. I come from the planet of Jupiter. Ques.—Are you a male; or female spirit? Ans.—A male spirit.

HANNAH HARMAN.

(Santa Barbara, Cal., or Little Rock, Ark.)

Were any of you ever at Santa Barbara, Cal.? [No, we were never there.] Well, I used to live there. It is a nice place. I wonder if this medium will ever go there? [Would you like her to go there?] Yes, I would. But I guess she won't go now; the gentleman [controlling guide] says she won't. Ques.—What gentleman? Ans.—That man who makes us all do just as he pleases. I forgot I must give my name. Yes, tell them that Hannah Harman came. I have plenty of letter A's in my name. I died of consumption. I don't talk as if I did. [You seem as bright and lively as a cricket.] I lived there to get well, but I didn't. Oh! yes, I'll tell you. I make so long stays, and I find you friends at Santa Barbara? Ans.—Oh! I had not many relatives anywhere. I had friends. Ques.—Was Santa Barbara your home? Ans.—Oh! no; I lived at Little Rock, Arkansas. Now I think I have done pretty well; don't you? Ques.—You went from there to Santa Barbara? Ans.—Yes, and died there. [You mean, changed.] Yes, I am not dead. I don't want people to think so. Some people would have thought Little Rock was good enough, but I wanted to get well.

GEORGE GROOM.

I come in after that lady. She helped me to come. Shall I tell my name? I was a little boy—about twelve years old. My name is George Groom. I cannot talk much. Ques. Have you been in spirit life long? Ans. No, not long. Ques. Have you friends in spirit life? Ans. Oh! yes, and even spirits who have not got any friends get them when they come here. Ques. What do you do in spirit life? Ans. Oh! I learn lots of things, and they said I must come here to learn a lesson to-day. Ques. Do you remember your sickness? Ans. I had a fever and don't know anything about it. [You will feel better, George, when you get back to your spirit friends.] That is what they say. Everybody has got to come here, they say, and if we behave well we may all come. I have behaved nicely, haven't I? He says that I may tell you that there are a good many of us who, after awhile will come here together, and you will see us and know how we look.

ALMIRA HERKES.

(From near South Bend, Ind.)

I thought before I passed away that I would never want to come back again to talk to anybody; but I feel now as if it was a real pleasure to come back and try to give somebody an idea of what life really is beyond the grave. I worked very hard all my life. I had a large family and it seemed as if I never got one moment to think or to rest, and I was broken down and tired out, and had no sympathy—nobody seemed to give me any sympathy. It was just because I was willing to work. You would have thought that I could not have had the experiences of other people. I find, now, that it was my only ambition, and they never understood how hard I did work. I was always accustomed to it, and it was something looked for. I see, since I passed away, they fully appreciated everything I did and that is a gratification to me—to know at least, that I was appreciated; for it is hard to struggle for and feel an interest in people, and think that nobody cares anything about you; and especially if the family from whom you expect affection, should appear to not give you this. But I had their heart's love,

although I did not understand it then. It looks to me as if people would sometime learn to understand this. The difficulties of life come from the people not really understanding what others mean; and I want to say, if any person is placed in the same position I was, they need not become discouraged or broken hearted, because every one receives due appreciation, if not in one place, then in another; and the life beyond holds recognition of every true laborer, no matter how old, worn, or ignorant of what life contains. You may give my name as Almira Herkes, and you may say I come from near South Bend, Ind., and then it will be all right.

MARQUIS DE LA FAYETTE.

If I had awakened out of a deep sleep, I could not for a moment realize that this great enterprising country was the United States; but as I have kept step with every march in this great revelation, I fully understand that I have worn laurels upon my brow year after year, and added to stores of my knowledge. Let me, as a person imbued with the spirit of independence, say to you that the battles fought and struggled through by a few earnest men, have not been lost, although but few of the inhabitants of the United States, to-day, can take home to themselves the struggle and the real spirit of independence. Men's minds have been perverted through prosperity—through a chain of circumstances, that have given them too much ease; and where, to day would you find a man that is willing to lay down his all, and seek a new country to battle for the freedom of its people?—where, to-day, would you find one who was willing to sacrifice every comfort that life embraces, for the sake of liberating a few earnest individuals? Yet, as I look over the country I see there are noble workers, to-day, who are battling for the liberty of the human mind—who are battling to break the yoke that weighs the human soul to earth, and allow it to look beyond, and see the grandeur of another existence. I do not feel that I am capable of using this instrument to the highest perfection; but I do insist on doing my portion of the work, although it may not reach the highest and happiest plane of effort. I am looking, to-day, over the countries of the world, and I see that there is a condition of unrest among foreign nations, and each one seems to be determined to come out the victor in the end. Now the real difficulty has just begun, simply for this reason, that there is such a desire in the human soul to possess authority—to be able to say to men how and what they shall do. Now, what difference does it make to an individual what another does, if within himself he sees that he is working out that great problem of liberating minds from oppression? If he frees minds from superstition, is it not well with himself to let the world do as it will? We come here with a two-fold purpose—one is to teach man that he can control himself, if he understands the way to do it. Another is, to get all men to have an interest in themselves, and when they commence the great work of internal reformation they will be so engaged in their employment that they will cease to see any defects in any one else. You have undergone fearful persecution—you have been misjudged and abused—and yet, with all your excitability of temperament, and with all of your desire for justice, you are willing to forget and forgive, if you are allowed the opportunity. Let me say to you, that an independent spirit is beautiful to contemplate, but that independence will not alone sustain you in your efforts to reform the world. You have notions that are so earnest—so determined that nothing shall prevent your success, that they often lead you on to do that which you would rather not do. Now, you would ask, how you can control your organization, that you may be able to do that which is just and true without showing any spirit of combativeness. I would say; look at yourself a moment. Do not allow yourself to think of what has been said, or the manner in which you have been approached, but just quietly look at yourself, and keep down that spirit of rebellion in your soul, and you will become not only victor over yourself, but over the multitude that you wish to approach. This is not said, brother, in a spirit of condemnation—you understand this, and I understand what society and the forces of nature are, and I come only to give you a sword with which you may battle down and crush out your enemies and make yourself what you so strongly desire to be. You may use this communication just as you choose. If you choose to put it before the people do so—if you choose to keep it to yourself, do so; it matters not to me. I come to work for men and women—to give them better ideas of life, individual and social—to lift men up in the scale of life. We want no more sorrow, but we do want more gladness and hope, to beautify and purify—that no one may sink by the way. You may give my name as General LaFayette.

CHARLES YERMAN.

(Harper's Ferry, West Virginia.)

This is almost like living. I don't find it as hard work to breathe as I did when I had my own physical make up. How long has it been since folks could come back this way? [Well, I suppose they have always come back so, but people did not know it.] Well I think that people ought to know it pretty soon, because I felt awful afraid to die. But I found out before long that I was not dead, afterwards. Ques. You got over your fright, then? Ans. Yes, I should think I did; and now I tell you what it is, you don't know how nice it is,

when you expect to go to hell, to find yourself just about as you were before you died—if anything a little better. [I think it must be very gratifying, indeed.] I had not been what the world called very good, and I expected I would go to hell; but, I thought it was singular that I had not been afraid and thought his Satanic majesty would be the first person to meet me. But I have not found either creature there. Ques. What do you mean? Ans. Christ and the devil. Ques. May there not be places that you have not found out? Ans. I have looked pretty sharp and cannot find them; and there are a good many other people when they get over, who fold their hands and wait to be taken up on the big throne by the side of God, and, I tell you, they wait; and they have meetings just the same at which they pray and sing. Ques. Have you been in their meetings? Ans. Oh! yes. Ques. How do the Catholic folks do? Have you been there? Ans. Oh! yes. They try to take in every one after they become spirits. Ques. Did they try to take you in? Ans. Yes. Ques. Do they catch many? Ans. Not many—only a few weak things—when these get sense enough to find that they are out of their bodies, and have not found what they expected, they come right over to us. We have a broad platform here. Ques. Are there many of your way of thinking? Ans. Yes. Do you know I am going to be a reformer? Ques. What do you tell them now? Ans. I tell them they must rely upon themselves, and if I see any one that is lower than myself, I try to help them up, and I take them (that is the fashion, to-day,) to a circle, and they get an idea that they have passed away. Some are so ignorant that they don't know it; and after they control a medium, or even come in contact with one they begin to understand their condition. Ques. Are not these mediums very important people to you? Ans. Yes, they are, though they have been abused terribly. I have got a notion that we can do a good deal to help this medium. Because it is this way. If the medium has ever belonged to any kind of a church, you know a great many spirits are prejudiced against some mediums, and which ever of them they are prejudiced against they will not come to. Now if this medium never belonged to any church, spirits of all sects will come through her. If they are Catholics they feel that they may work her over, but I would like to see them do it. I tell you, there is a battle being fought every day and the thing is going to come to a crisis pretty soon. I would like to stay all day, but there are a great many people here that would like to control, and I don't want to intrude too much. The reason I talk so fast is, because I am afraid I cannot tell you all I want you to know. My name is Charles Yerman, of Harper's Ferry. Ques. Have you met John Brown in spirit life. Ans. Oh! yes. I'll tell you how it is. You ask me if I met him. There don't seem to be any strangers to spirits, for they all see and know one another, and they seem to be as large as in the physical form, but they appear to come closer together and are more real.

ADAM ZIMMERMAN.

(Bethlehem, Pa.)

I am all broken out, (looking at the medium's hands.) I have small pox. Don't come near me. Oh! they are sore ain't they? Ques. Will you allow me to tell you something? You are recalling the fact that you had small pox when you passed to spirit life. You have no small pox now. You are a spirit and you have come back here to-day to control a medium—and you have control of a medium, and you feel as you did when you lived in the old body. Ans. It is wonderful isn't it? Ques. You have no small pox now? Ans. I did have. Allow me to just give my name as Adam Zimmerman, of Bethlehem, Pa. Ques. Have you any friends who would like to have the paper sent to. Ans. You will send the paper to Bethlehem? (Yes). Ques. What was your business? Ans. I was a blacksmith.

LEMUEL GRIGGS.

I was shot at the battle of Bull Run. Will you put my name down as Lemuel Griggs. That is all I can say to-day. Ques. Can you tell us where you were from? Ans. It bothers me. [Recall if you can what regiment you were in.] I was in an Illinois Regiment. Ques. Was it the first or second battle of Bull Run? Ans. Your questions confuse me. I have been in the spirit life and my head is all upside down. [You were brought here to-day to wake up in spirit life and realize that your work is not done. You can take up your work in spirit life precisely where you laid it down on the battle field. The fact that you gave up your life in the service of your country will be a good starting point for you, for that was a noble thing to do.]

ELIZA LANG.

(Philadelphia, Pa.)

I want to give my name as Eliza Lang. [Well, Eliza, anything you have to say we will be glad to hear.] Faith an' I haven't much to say; but I come back to tell the priest that I am not in purgatory. It is all wrong. I am not going to believe in the Holy Catholic religion any more. [You have made a big step forward, Eliza.] Faith an' I think so. Ques. Where did you go out from, Eliza? Ans. From this city, Philadelphia. Ques. Have you been in spirit long? Ans. Not so very long. Ques. Do you remember what part of the city you lived in? Ans. In the Western part.

FATHER LONGMORN.

(Presbyterian Clergyman, Milton, Pa.)

I received my education in Dublin, Ireland. I was fitted for the Presbyterian ministry, and preached the gospel for a number of years. I don't think I directed people in the way to heaven, but thought I would compel them to go to heaven. I find, however, in my spiritual experiences, that I held the best knowledge back that I possessed. I had some faint idea of Spiritualism, or at least I had witnessed a few of the manifestations; but I locked that in my own breast, and went on preaching in the same old channel. I return to-day with a two-fold purpose. I have my congregation with me, (that is, many tried, earnest beings), trying to gain some knowledge that will enable them to free society of its teachings; and as I was once a guide, I felt it was my duty to come with the congregation, or at least with such members of my flock as chose to come, and after a short time they will, one by one, give you a communication of what some of their experiences have been. Now, I am fully aware, when I leave this medium, I am to undergo a different experience from anything I have heretofore had. But you will ask what kind of a condition I lived in before I controlled the medium. I have been in spirit life some years, and it is natural to suppose that I have not been lying dormant during all that time. I would say that when my spirit left the body I was very much disappointed with myself; for while I was in the physical form I was strong and impulsive, and had something of an organization like your own. So you may know about what I was like. I expected I knew just what heaven was like. You will not have the same experience that I have had, although your organization is similar to what mine was; because you have more knowledge. I felt that I had knowledge in regard to the future, and that Christ was a necessity with the people, and that my particular faith would be the means of lifting me beyond the masses of the people. But I found after my soul was free from the body, that I had not any more power, or really not as much as I had before. That is, I came down on a level with the rest of the spirits. I could see myself then as I really was; I could see that, instead of being a Christian, I had been a tyrant—instead of being just and true, I was too conservative to see the truth, and it was not a very pleasant realization (that any of you may know) to find yourself tossed from a lofty position to a low one. But I made up my mind that it would have to be endured, and I struggled on through a great many—well I don't know hardly what name to give it; but any how, I felt that I was degraded many times. It was irksome to have people seem to look at me and see me just as I was. I wanted the spirits to think I was better, because I had held so high a position, in which I had controlled so many minds. But there was no use in feeling irritated or provoked. I was there, and I had to live it out. I have gotten up to a time in my spiritual existence when I feel a desire to control a medium. As I had some little knowledge of this instrument (I had tried to pervert her in my time, or at least to make her profess what she did not believe), I thought it would be a good opportunity for me to return, and really now is the time of my redemption. I felt, or at least at one time would have thought, that I was condescending to control an instrument that was honest enough to refuse, notwithstanding all my inducements to get her to profess Christianity, when she felt she did not possess it; when I feel I am only now holding her organization and talking to a great many people. For this communication will be read by some who had a knowledge of me; and they will learn that I am not dead; and that all my waywardness was only the result of my organization. My congregation looked upon me as being very often in error, as I appeared to be. I loved my own family, and no matter what they did, I thought they were right, and I was very severe in my condemnation of other young people who did the same as my own did. That was my character as far as I am able to tell you. I have outgrown this some, but as I come here, I am anxious to speak just what I feel and know. I presided over a large, wealthy, aristocratic, religious congregation, and you may give my name as Father Longmorn, and you may send just as many papers as you please to the town of Milton, on the western branch of the Susquehanna, and I will come again. Ques.—You were educated in Ireland? Ans.—Yes, and came to this country. [Your communication will be valuable to many people.] Yes, I thought it would. I had a great deal of magnetic power over people, but you would judge the instrument I use would be very easily controlled by any body; but in my knowledge of her, I could not affect her in any way. She was determined to stand in her own position, and strong and positive as I was, I could exert no influence whatever over her. With all her seeming quietness she has a great deal of firmness. There is a gentleman coming now, who was an old and valued friend of hers. He was not a member of my church, but I have been the means of getting him here.

GEORGE KUTZ.

In my early life I was a very cruel master, and my wife and children were my subjects; but after I had worked and toiled, and accumulated wealth enough to surround them with comfort, I all at once began to think, or at least growing old made me reflect, and I wished to become a Christian. For I knew that I would have to die some time, and I made a complete change in myself. Where I had been cruel and unkind, I was kind and thoughtful, and I thought that from my own experiences that that was Christianity; but I find now that it was only evidence of my experience, and I was learning wisdom with joy. I look upon all my early manhood, and I don't see that I have any reason to condemn myself, because I was anxious to make a home. It was not because I hated my wife and children—it was only my great anxiety for them—and I accumulated wealth to keep them comfortable. And I was overworking myself many times, and that caused me to be unjust. People must learn this. I am old, and I did my work faithfully as I understood it. Ques. Have you found, Mr. Kutz, that your religious experiences have been of service to you? Ans. Not any further than they made me do better by my family; and that is a blessing for any one to realize.

HARRIET MORG.

(Louisville, Ky.)

I have gathered strength from the multitude and have been refreshed beyond my expectations.

In working out the benefit of many, I have received a few of the jewels. In your labors you are guided by an intelligent hand that are willing to work day after day so that the end may give you cheer. It seems like a vast field that has been unexplored and misunderstood. Men do not for a moment realize their capacity to learn and improve. The majority feel satisfied that they know all that is worth knowing, and it is difficult to reach such, for they hold themselves in reserve. In life I drifted along with the current and never reflected much, but always could appreciate and enjoy the beautiful; but I thought it was too much trouble to create any unpleasantness by arguing or looking into any subject; therefore I drifted into the world of invisible forces, unconscious that there was such a power as spirit forces holding and controlling me. Yet, to-day, as I look, I have nothing really to regret, for I was created to follow the narrow knowledge of the world's great men. But I would ask every one who possesses any opportunities at all, to make the most of every advantage that rises before them. Not just for the sake of power and possession, but for the benefit received in the exertion to attain them. So many people live and die and think they are created a little better than anybody else, and that it is not right to take hold of certain kinds of labor, for fear it may in some way degrade them. All labor that promotes the interests of humanity, is of itself noble and manful. Men have such a wrong idea of what labor ought to be! The man who does the most good for humanity in any department of society, is the one that is really grand as compared with men who never toil, revelling with royal diadems. Earth's liberators are the ones who should receive all the glory. I consider a king no better than a tramp. He gives nothing for his own support, and takes the labor of millions. In spirit life he does not have to answer for every unjust act, then he will be different from the pauper. But each one has to work out their own salvation through earnest works in a future state of existence. Ques. Who is it that controls? Ans. Harriet Morg. Ques. Of what place? Ans. Louisville, Kentucky.

A Just and Sensible Letter.

HOT SPRINGS, Ark., July 23, M. S. 35.

Editor of Mind and Matter:

Please find enclosed one dollar for the continuance of MIND AND MATTER. You find it, no doubt, a heavy work you have undertaken, and not always well appreciated among mortals. The immortals may understand you better and aid you more wisely. It seems to me that such controversy and bad feeling might be saved, if the case of mediums was better understood. I have seen mediums who had excellent manifestations in one place, who almost wholly failed in another, and sometimes played an extra part themselves to make a "show." In one place they would have great cry of fraud, etc., a great fight in the papers, and hard language used and bad feelings engendered, and all simply because the bottom facts were not understood.

I have investigated this subject more or less for some twenty years, and I find mediums subject to the conditions of both worlds. They are not a positive element, but a negative one—taking on the conditions of the surroundings, both in the spiritual and material world. Harmonical conditions on both sides are sure to be followed by good and satisfactory results. Bad conditions on one or both sides are almost sure to make a failure, or at least give poor success and little satisfaction.

Those ignorant, bigoted, selfish, dark-minded parties, who go to "investigate" and try the mediums, bring such conditions with them; and such spirit finds, often, that to expect good results, you might just as well play the violin with a hand-saw and hammer to get good music! The Church is full of such "asses," that soon expect to be "angels!" And Spiritualists themselves, it seems, must learn that there are kinds of conditions and all kinds of results or failures. This grandest of all unions of the material and spiritual worlds is, in fact, but little understood in both worlds. We are all children, learning and making mistakes. A good medium may fail sometimes, and be denounced as a "fraud," even by some Spiritualists, when in fact the fraud may have all been in the audience—only seldom is it in the medium. Such an audience too may bring spirit enemies with them that they may get control of the medium and perpetuate all manner of tricks and frauds, or at least make the medium appear to do so. Of course this is then laid to the medium, by the ignorant fraud that thinks he is investigating the subject.

Now, almost all of this talk about good or bad mediums, or frauds, is but foam on the surface. So long as there are good and bad human beings in both worlds, we shall have similar results. We must know the conditions in order to speak wisely. There is much to be said on this subject that has not been said.

The world is full of Spiritualism—all things in heaven and earth are growing that way by a natural law of development. To stop it now would be about as difficult as to stop the rising sun, or as to stay the waters of Niagara Falls! Yet we have all something to do. And there will be no failure of workers, for it is the life, health and happiness of two deeply interested worlds. All the best interests of the human family are involved. My heart bounds with joy at such grand and gloriously good prospects for mankind. We need not be troubled at the few wrongs we behold, for they only compare with the good about as the counterfeit money of our country does with the good money. With many long years of work and care and trial, both in the Church and out, I have never felt so hopeful and contented and trustful as I do now. Yours for the right.

A. HAMMOND.

A General Offer.

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What man so base, or woman unrefined,
Who know that spirit friends can truly see,
The woe that does their bodies they commit—
Would dare in face of that dread deity
To disregard the fact, and headlong plunge,
Into the depths of folly and remorse,
That time for them would surely have in store.

We attribute most of the crime, folly and ignorance of the world to the fact that there is not enough truth disseminated among the masses, in regard to a future state, and the possibility of spirit return—not in visible bodily form, to be seen, but in spirit, to influence the unwary, and in a thousand ways to annoy, mislead and impress them, to follow paths that do not lead to virtue, but often to premature debasement, disease, disgrace and ultimate destruction.

We hold that all these influences, are virtually, in a degree, obsessions, and the frequency of their occurrence, is because the masses do not know that they are possible, consequently there is no effort made to resist them, which, however, can be effected when persons are educated up to the clairvoyant or statuvolic standpoint, for they must be able to see and know the character of those spirits who approach them to resist their influence. Sensitive persons are the most subject to these influences, and until they are aware of such unseen powers, and know how to resist them, they will be annoyed, misled, or in danger of more serious evils as a consequence.

What amount of good have the mass of ecclesiastics, who have been preaching and promulgating doctrines for the last eighteen hundred years, done to elevate man and rescue him from ignorance? Look around and every one will be able to see the present status.

What too are the secular papers of to-day doing for man's regeneration? It may be well to pause and see.—For.

The press may evil spread as well as good—
Example like gaping, is catching, so
Are all the ills that man is subject to—
Therefore:

It were well if editors of papers,
Periodicals, and all other means
That news convey, would stay the printing of
All dire accounts of plagues and ills,
Of murders, suicides, as well as crimes
And minor deeds that man is guilty of—
It would be better for humanity.
Rid of example, man would better prove
As these dread pictures were from him withheld,
And as more pleasing scenes are held to view
More kindly feelings, motives and resolves,
Would emulate his soul, and make him strive
To imitate, and act a better part.
If from the press, the pulpit, and the stage,
This hint were promulgated far and wide,
The man who now is sinking deeper down
In infamy, would soon regenerate,
And disenthralled, rise in his might,
Above degeneration and again
Be what he should be—a true man indeed!—
Nothing has saved him from the deepest pit
Of infamy and shame, but the efforts
Of the noble few who paid the forfeit,
Or the dreadful penalty with their lives.
Woe unto those, who knowledge have of truths,
That would the masses aid in their advance,
Towards the great end, emancipation,
Of the whole race from error, prejudice
And the souls slavery from priesthood, who
Refuse it, to hold the world in bondage—
But the end must come.

It is evident that the masses would have been no worse off with their own Gods of clay, made with their own hands, than they are now, and no doubt less censurable, for they at least would have been more sincere in their ignorant worship, than those who now pompously pretend to adore three Gods in one.

The stage upon the whole has played a pleasing part, instructive at the same time, that public opinion has kept it within the bounds of truth and morality, and in the near future may be the means of much good spiritually, if plays are written with that end in view.

Progression moves slow, but sure under the spiritual impulse, and the end of man's degradation is drawing nigh.

May all the good spirits join in the great work of aiding those who cannot see, nor confidently grasp the great truth they should have cherished and embraced.

This great end accomplished, then will mankind,
Regenerated, happily glide on,
In their progressive and eternal course,
Like those more spiritually advanced,
Who inhabit kindred worlds, that circle
Round the common centre of our sun;
The inexhaustible source of light, of heat,
Vitality and life, that never fails
To yield these necessary boons for all,
Who live within the compass of its sphere.

WM. BAKER FAHNESTOCK, M. D.

E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$400 each, when all of such bonds shall have been subscribed for as aforesaid.

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

Lombard is a thriving suburban town, and only 20 miles (one hour ride) from Chicago, on the North Western Railroad. Farm adjoins the town.

The Test Mania Fallacy.

Editor of Mind and Matter:

All who take an unbiased retrospective view of Modern Spiritualism must be surprised by the utter failure of every device that was ever yet invented on the mundane side of life for convicting mediums of fraud. In the early history of the Fox girls, Henry B. Allen, the Eddy and the Davenport brothers, and others, the mediums led a life of martyrdom that the people might learn the truths of immortality. They were literally loaded many times, with coils of rope tied into all the knots that cruelty and ingenuity could invent; still the manifestations went on; and yet, from that day to the present, there is no locality in all the world so utterly opposed to the truths of Spiritualism as the scenes of these early manifestations, and no enemy so relentless as the fraud hunters. Oh, what folly! what blindness! what inbred wickedness! Who, save a fool or a fiend, would expect or demand the presence of heaven in the midst of a hell of contention, pandemonium and hatred?

When we consider the delicacy of conditions required for the highest phases of spiritual intercourse, the progress already made by the spirit world against or independent of the powers of darkness, is truly surprising. But they who are to-day receiving spiritual gifts and basking in the light of heaven, are they who have been willing to accept such conditions as the spirit world has seen fit to impose for the vindication of its chosen instruments, while all who think themselves so much wiser than our spirit friends, that they seek to impose conditions of their own making, and demand the adoption of the same, still remain in a state of ignorance, the density of which is commensurate with the unreasonableness of their demands, an ignorance that is fast ripening into enmity. Is there not weighty significance in the fact that, of all the noisy "fraud proof" advocates who from first to last have followed the mediums like so many spectres, not one of them is capable of either receiving or imparting wisdom pertaining to spiritual truths? Having stultified their own minds with error, they are incapable of giving off anything else. What farther proof do we require that the fountain is corrupt, from which issues continually the spirit of evil in its varied forms of hatred, malice, envy, falsehood and acts of violence?

The soundest advice, the most desirable information and the best tests are given us when least desired or expected; because every question or demand raised by us becomes a barrier to obstruct the transit of communication between spirits and mortals. Hence no tests save those imposed by the spirits, can be productive of satisfactory results. Let him who desires heaven and happiness, prepare for the reception of the heavenly guests, by casting out selfishness, hatred and malice; for heaven cannot be captured by stratagem nor carried by assault.

CHARLES THOMPSON.

St. Albans, Vermont.

VINELAND, N. J., July 30, 1882.

Editor of Mind and Matter:

Enclosed I send you two dollars for your most estimable paper. MIND AND MATTER is fearless and true, and I congratulate you on your success. The communication from Thomas Jefferson, in your last issue, speaks volumes in your favor, and gives a rebuke to the dishonest self-sufficient fraud hunters of our time, which I should think might cause them to hide their visages in shame. I don't guess, for I know that the most noble personages among the angels in spirit life are at "the helm," and will sustain you in your endeavors to render them assistance in steering the grand old ship of Spiritualism higher over the breakers and obstacles which conceit and dishonesty has in her vanity tried with her utmost to place in her pathway.

I often rejoice to know that the pioneers in Spiritualism, both men and women, are true to the old flag, and have no other feeling but of contempt for those who, persecute the glorious mediumship of our country. Where are the forty or more secessionists of Brooklyn and New York, with Davis at their head? Their music has been often the "Rogues' March," and their stately steppings were toward Chicago.

Secession at the South had her Davis, and the secessionists in Spiritualism at this time are court-ing favors with the same name. I have often thought that after the publication of "Nature's Divine Revelations," if A. J. Davis had been put into a Rip Van Winkle sleep, it would have been the better for Spiritualism, and just as well for himself. But notwithstanding all the errors of mortals in the past, the times to-day are onerous with a grand future. The contributions to MIND AND MATTER and the Offering are multiplying and of the true metal. The angel world seem to be aroused as never before, and we can but look forward with high hopes and assurances.

A grand future is predicted for you, General Roberts. Go on—in your faithful course, and be ready, for the time of your rejoicing is sure to come.

U. N. MERWIN.

A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are obsessed or not, in most cases, who by, giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and three three-cent stamps.

DR. J. BONNEY, Controlling Spirit.

Address all letters to Dr. B. F. Brown, 713 Sansom Street, Philadelphia, (MIND AND MATTER.)

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Previously acknowledged,	\$137 48
A Friend, San Francisco, Cal.,	8 00
A Friend, Philadelphia, Pa.,	1 90

EVOLUTION AND INVOLUTION.

BY J. D. B.

It is no reproach to say of modern science that it is materialistic in fact, and in its tendency. The province of science, as defined by some of its ablest exponents, is the examination of matter, in all its varied forms and the investigation of phenomena. So called "exact science" claims to deal only with facts; philosophical and metaphysical speculation, it assumes to ignore and despise. As a result of this attitude of science, materialistic as it is, we have to-day, material resources, manufactures, arts, agriculture, commerce, developed to an extent never before known in the history of the world we inhabit.

It required the beef-eating Englishman, or his prototype, to secure such a result as this, and to lay the foundations for material wealth and prosperity. But for the student, whether in the library or laboratory, there is a something back of all this, as well as something ahead of it; and he finds himself face to face with problems not easy of solution. With the progress in material things already referred to, there has been a decay of intellectual and spiritual life. The age is materialistic to an extent never before known, not solely by the advance of material interests, but by a corresponding decay and degeneracy in things spiritual. Give to the average individual the prospect of making a fortune in a gold mine, and he is ready to go to the uttermost parts of the earth, even though he has already lived out two-thirds of his "allotted time." Endeavor to interest this same individual in the grandest of all problems, the future of his race, or the question, "If a man die, shall he live again?" and we are met with either indifference or ridicule. The creeds of the world have crumbled to heaps of rubbish, so that, in enlightened countries, it is the rarest thing imaginable to find an intelligent man or woman adhering to them, and just to the extent that these creeds have dominated the minds and consciences of men, is the reaction against all forms of belief.

Before the dawn of what we call modern civilization, speculative philosophy had reached a very high stage of development, but just as in these later times, there is a tendency in individuals, corporations, and "rings," to amass the wealth of the world. So in those earlier times, before the discovery of the art of printing, was there a tendency to confine knowledge to the privileged few. The full orb'd development of human nature has only occurred in the case of a few individuals, who, appreciating the priceless opportunities of both wealth and learning, have put their opportunities to the highest uses. The founding of hospitals, schools and colleges, homes for the aged, children, and the infirm, shows a tendency which needs only to be recognized and encouraged to become more general. There is, however, an education which, when generally diffused, shall render such institutions as those just referred to unnecessary, by the prevention of disease, pauperage and crime.

Ancient philosophy knew little of modern civilization, and nothing of the power of the printing press. Modern civilization has altogether forgotten ancient philosophy. The coming man will combine science and philosophy into a religion of humanity, not after the manner of some of the dilettante philosophers of modern times, but broader and deeper than any yet conceived of. In this new temple, every achievement of science will have room and recognition, and philosophy will no longer be a "disertation upon subjects concerning which no one knows anything, and in a language which no one understands. Philosophy, Religion and Science—a sacred trinity—are yet to meet and find reconciliation. The materials are at hand, and the times are ripe. Let each do his and her best to hasten the joyous day. The subject of this adjustment is man. The object of this adjustment is man. The basis of this adjustment is a knowledge of man. The law of evolution, is modern civilization (science, arts, manufactures), crystallized.

Herbert Spencer has done for modern science, what Plato did for ancient philosophy. Every intelligent reader who has followed the illustrations and applications of the law of evolution, as set forth for the past twenty years, by Spencer, knows that it is in the main true. Man, whether as an individual, or as a race, the individual members of all animal or vegetable groups, or species, as well as the group and the species; language, literature, mechanics, music, arts, all, in their growth and development follow a universal law of nature, unfolding with wider range and increased complexity, from simple beginnings. The most ample theatre in which to study the unfolding, is the body of man. We need not stop to inquire whether man has in any way, a lineal descent, or has descended in a direct line from lower forms of life, we know that he has something in common with every form of life. In material elements, cosmic forces and processes and conditions of life, he is a microcosm. Thus much was conceived in the older philosophies, but it required our present knowledge of anatomy, physiology (human and comparative), morphology and histology, aided by the microscope, and such knowledge diffused through the aid of the printing press and the telegraph, thus enabling us to concentrate the result of many observations carried on all over the world, to enable us to appreciate the full meaning of the term, Man is a Microcosm!

The reproach of science is not that it is materialistic, for it is necessarily so. It is illogical and inconsistent. It starts from nothing and evolves the universe. In the evolution of living forms, every scientist knows that the starting point is a germ; and in the varied transformations of matter, hypothesizes the original atom. From this point it is easy to trace the process of evolution: It seems seldom to have occurred to the modern scientist that this continuous unfolding, evolving from a primal centre—this going out—has or logically requires any counterpoise, or is balanced by any reverse process.

I refer, not to the primal cause, but to the logical process, everywhere manifested in the attractive and repellant forces of every atom, no less than in the influx of force which keeps perfect the equilibrium of the out-flux of energy in the body of man. Starting with the atom, or the germ, as the point of observation, and looking outward, forms are evolved; and if we can conceive another observer stationed at the circumference, could he not as readily see forces at every step, involved. Whence come these forces? from the sun? the air? the ether? No matter; they are

involved, as the forms are evolved; and the power, or possibility of phenomena, at every step—varying at every moment—never alike in two individuals—never twice the same in one—is neither more nor less than the adjustment between these processes, of involution and evolution. All phenomena arise from this adjustment, and the aim of nature is to bring about an equilibrium between them. I do not refer to the force which "moves matter," nor to the matter which is "moved by force," but to the phenomena of movement itself, which, like all nature, is dual, positive and negative, male and female, etc.; and as evolution deals with the objective or outward forms, so must involution deal with the subjective or inward impulse.

It has taken Herbert Spencer more than a quarter of a century to build, from the materials at his command, the Philosophy of Evolution. Who shall construct the Philosophy of Involution from the stones which the builder has rejected, but which, when put in place, shall crown the superstructure—the new temple. The materials lie in profusion all around us. Let science draw the plan, and superintend the laying of every stone; and let there be no supernaturalism about it; let there be no dark corners where superstition may crouch; let there be no shibboleth whereby any may enter; and let every man and woman be an officiating priest, illumined by the light of their own souls, and fed by the incense of their own altars.

Is it not strange that science should overlook one-half of the universe? Is it not strange that one-half of man's own nature should be to him either an undiscovered country or a howling wilderness, which fear and superstition has peopled with demons, and impossible angels with clumsy wings, and a big dragon who delights in devouring his own children! A region with smoking pits of sulphur and fountains filled with blood! The oasis requiring palm leaf fans to keep the nabobs comfortable. Break down these walls, O Man! and drive through these regions the car of progress. Let in the light of science. Do not "believe," but see and know. Enter into your possessions even now. Open your eyes, O ye blind! and your ears, O ye deaf! There are beauties which never fade, and harmony that never tires! There are mansions for all; and never a lost soul that may not wander back to the home of love and affection, which you are building with every pure thought, word and wish. Belief should come only with evidence, but contentment comes from knowing.

A wiser than I hath said: "Man, thou art a living soul; thou hast a human body." The soul is involved—the body evolved. St. Paul says, "There is a natural body, and there is a spiritual body."

Let science revive its work, and no longer attempt to express the subjective in terms of the objective. Science has broken the bonds of superstition; let it complete its task by building a holier temple, dedicated to the full orb'd truth.

Letter on Magnetism, etc., From Prof. J. B. Campbell, M. D., V. D.

FAIRMOUNT, Cincinnati, Ohio, August 1882, V. D. 12.

Gen. J. M. Roberts:—

DEAR FRIEND AND BROTHER:—Your bundle of papers have been received, and I will mail them to friends who may subscribe.

This is indeed an excellent number—brim full of good things. The lecture through the noble sister, Mrs. Colby is a grand lesson—appropriate and timely—and will do much to pave the way for the spread of Spiritualism. It will open the eyes of the blind in theology and set the soul free from the superstitions of the past.

A brighter day for humanity begins to dawn—when reason shall rule. A E. Newton's defence of persecuted mediums is excellent, and reminds me of some of your noble work in the same direction. You, indeed, are the mediums friend.

That able lesson on the *realness* of magnetism, by J. H. Mendenhall is timely and to the point, and even Dr. Fahnestock can see it. There is certainly a positive force, or power, in nature that moves and does everything, and which passes to persons and things having less of this force in them. The universe shows this, and the solar system proclaims it. The effect of animal upon animal, and man upon man, and of soul upon soul attests it. And the way these things occur proves that something possessing power passes from one to the other—call it magnetism or what you will. It is known too, that this power can be thrown out much more effectually, when it is guided by an intelligent will. It is well known too, that one soul can operate on another soul, and that too unconsciously to the soul affected, thus proving that something does pass. Our control of unconscious infants proves this. It is known too that one soul may operate upon and control another soul, whether either or both are in or out of the body. It is also known that the soul can go temporarily out of its body, to a great distance and see and know and do things, and operate on other souls, whether in or out of their bodies. A positive soul, whether in or out of the body, has power over less positive souls, whether the latter be in or out of the body. And a soul can act on its own body and thus control its sufferings and cure its diseases; and this is the Statuolence of Dr. Fahnestock.

But Bro. R. I intended only to write you a private line and enclose the general offer I send you on the enclosed printed slip, and to ask you to put in the paper. (See it in another column.) I will certainly get you some subscribers through it; its scope is so broad that it may reach many. I want to inaugurate a grand era of success for Spiritualism, and I am willing to work hard for that purpose. I see the light dawning and I take courage. Yours for the better day,

J. B. CAMPBELL, M. D., V. D.

Spirit Remedies.

PORTAGE CITY, Wis., April 12, 1882.

Editor Mind and Matter:

DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for seventy-five cents and two 3-cent stamp. Also, any one who will subscribe through me for MIND AND MATTER for one year, I will send them free.

Yours truly, FRANK T. RIPLEY, Horicon, Wis.

Freethinkers National Convention, at Watkins Glen, Aug. 23, 24, 25, 26 and 27.

The New York State Freethinkers' Association has invited the Freethinkers of the United States and Canada to meet them in general convention at Watkins Glen, Aug. 23, 24, 25, 26 and 27. The following speakers have been engaged to address the convention: Ex-Rev. Geo. C. Miln and Judge C. B. Waite, late member of Congress, of Chicago; Hon. T. B. Wakeman, Courtland Palmer, Prof. A. L. Rawson, T. C. Leland and Ex-Rev. S. P. Putnam, of New York city; Ex-Rev. George Chayney, Horace Seaver, editor Boston *Investigator*, Hon. Eliza Wright and Prof. W. S. Bell, of Boston; Matilda Joslyn Gage, of Syracuse; Chas. Bright, of Amsterdam; M. E. Billings, of Waverly, Iowa; Rev. J. H. Burnham, of Saginaw City, Mich.; Hon. A. B. Bradford, Enos Valley, Pa.; Hon. John E. Remsburg, of Atchinson, Kan.; M. Babcock, St. Johns, Mich.; Mrs. H. S. Lake, of San Francisco, Cal.; John F. Engel, Scotland Neck, N. C.; Hon. Judge McCormick, Franklin, Pa.; and C. Fred. Farlin, M. D., Wolcott, N. Y.

Col. Robert G. Ingersoll of Washington, James Parton of Newburyport, Mass.; Bronson C. Keeler, Literary Editor of the *Chicago Times*; Hon. W. D. O'Connor, of the Treasury Department of Washington; Mrs. Clara Neymann, of New York, and Prof. Felix Adler, of New York City, are also invited and expected to be present to address the Convention.

The Association has engaged the Watkins Village Park in which to hold the day sessions of the Convention, and Freer's Opera House for the evening sessions. The headquarters of the Convention will be at the Glen Park Hotel. The railroads of the country have nearly all agreed to sell excursion tickets, and the hotels and boarding houses at Watkins will entertain the people at greatly reduced rates. Prof. Peck, of Chicago, a distinguished vocalist will take charge of the singing. For further particulars the reader will apply to H. L. GREEN, Sec'y, Salamanca, N. Y.

Obituary.

HINSDALE, Berkshire Co., Mass. August 7th, 1882.

On July 25th, 1882, the spirit of Lewis P. Brague left the tenement of clay and passed on to a more congenial clime. For twenty-eight years he had been a believer in the Spiritual Philosophy.

Shall we meet beyond the river,
Where the surges cease to roll,
Where in all the bright forever
Sorrow ne'er shall try the soul.

M. C. BRAGUE.

Camp Meeting in Vermont.

Editor of Mind and Matter:

I am requested by the business managers of our Camp-meeting association to notify the readers of MIND AND MATTER that Vermont is just wheeling into line in the camp-meeting enterprise. The Association was formed last fall and winter, and ground selected upon the shore of Lake Champlain, near the city of Burlington; but during the time required to perfect the organization, it was ascertained that Queen City Park, owned by the C. V. R. Co., and which had already become famous as a popular resort for picnic and excursion parties, could be bought, and it is now the property of the Association.

Queen City Park lies upon the line of the railroad about two miles south of Burlington. There is also a steamboat which plies between Burlington and the Park, the fare for round trip being only ten cents.

The Camp-meeting is to commence August 21st and close September 11th. Able speakers are being secured, to make the meeting as profitable as delightful and interesting. A good choir and band of music will be in attendance.

Men of means who may take an interest in the enterprise, will be glad to know that there are a few shares of stock that can be had, and that each share-holder is entitled to a lot for a cottage. Parties wishing to secure lots for tents or cottages may address the chairman of committee on grounds and tents, Dr. S. N. Gould, West Randolph, Vt.

The officers of the Association are as follows: President—E. A. Smith, M. D., of Brandon. Secretary—O. G. Bugbee, of East Barnard. Treasurer—A. F. Hubbard, of Tyson Furnace. Directors—E. A. Smith, of Brandon. " Dr. S. N. Gould, of West Randolph. " A. D. Rood, of Essex Junction. " L. Webb, of Granville. " Dr. G. S. Brunson, of St. Albans. " A. E. Lamb, of West Randolph. " A. F. Hubbard, of Tyson Furnace. " Mrs. E. H. Shaw, of Morrisville. " Mrs. F. E. Bentley, of Jerico.

Further particulars will be given to the public, soon.

Yours for the dissemination of truth,

CHARLES THOMPSON, St. Albans, Vt.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms. Maquoketa, Iowa.] DR. A. B. DOBSON.

Special Notices.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

Mrs. SUSIE WILLIS FLETCHER has met with the most flattering success in her lectures. Her address is 50 West 12th st., N. Y. City.

SEALED LETTERS ANSWERED and our magazine one year for \$2.50 in advance. Address "The Progressive Age, Atlanta, Ga.

The Spiritual Offering is kept on sale at MIND AND MATTER office. Five cents per copy. Subscriptions taken at \$1.50 per year.

Dr. G. Amos Peirce, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, *Banner of Light*, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

Dr. J. H. Rhodes, contemplating being away from the city a portion of the time this summer, would call the attention of the public to the fact that the "Spiritual Remedies" can be ordered through MIND AND MATTER office. (See advertisement).

The Society which has been meeting at Grimes' Hall, 13 Halstead street, Chicago, Illinois, has been formed into a regular Society, to be known as the Chicago Spiritual Progressive Society, with H. T. Cornford as secretary, and the Society will still hold there meetings at the same place.

The First Society of Spiritualists of Chicago hold regular meetings every Sunday, evening in Fairbanks' Hall, corner of State and Randolph streets. Bible interpretations, through Mrs. Richmond, in Martin's parlor, corner of Wood and Walnut streets. Mrs. Cora L. V. Richmond, regular speaker; L. Bushnell, M. D., president; Collins Eaton, secretary.

Spiritualists' and mediums' meetings are held in Apollo Hall, 2750 State street, Chicago, every Sunday morning at 11 o'clock sharp. Dr. Matthew Shea, Mrs. Kingberry of California, Mrs. Elder of Boston, and Mrs. Comar, will describe and give tests, assisted by other mediums. All are invited. A. Bicknell Coman, Chairman. Chicago, Ill., April 24, 1882.

THE ICONOCLAST.

On and after March 4th, 1882, THE ICONOCLAST will be issued at Indianapolis, Ind., as a

Weekly Free-Thought Journal.

It will oppose superstition in every form. Its purpose will be to aid as best it can in freeing mankind from the power of priestcraft and bigotry of every kind. It will publish everything of interest from the pen of

COL. R. G. INGERSOLL.

and other leading Liberals of the age. It will be a five column paper in quarto form.

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Each subscriber will be entitled to a life size lithograph picture of Col. INGERSOLL. Sample copies sent free. Address, W. H. LANASTER, Editor, Indianapolis, Ind.

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LAKE PEPIN GAZETTE will be devoted first—In the advancement of the material interests of Pepin and vicinity. Second—To the freest possible discussion of the live questions of the day. While LAKE PEPIN GAZETTE will have very decided opinions of its own, it will accord to Christian, Jew, Hethen, Spiritualist, the same liberty that it demands for itself. It will be bound by no party, sect or lam; but will give them a hearing through its columns as far as space will permit.

A large subscription list is confidently relied upon in several states on account of the editors pronounced Liberal views, hence it will not necessarily conflict with any distinctively local paper. 1,000 copies from the date of its first issue, one-half of that number to be distributed in Pepin County. Address, LAKE PEPIN GAZETTE, PEPIN, WISCONSIN.

SPIRITUAL PUBLICATIONS.

THE SPIRITUAL OFFERING

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PHILADELPHIA, SATURDAY, AUGUST 12, M. S. 35

PUBLICATION OFFICE,
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PHILADELPHIA.

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BUNDYISM ON "SLADE."

Our readers will remember that in MIND AND MATTER of July 8th, we gave a telegraphic announcement taken from the *Sun*, (N. Y.), that "Slade the Spiritualist," had been exposed at Belleville, Ontario; and that to escape detention for swindling, he had confessed his fraudulent practices as a medium. Knowing that Dr. Henry Slade was in the City of New York, only a few days before, and that a mountebank calling himself Dr. Charles Slade had been travelling over the country, representing himself to be the former, we naturally concluded, in the absence of specific information to the contrary, that it was the bogus "Slade" and not the distinguished medium, who, to get out of the clutches of Jesuit enemies at Belleville, admitted he had practiced fraud as a medium. We have learned, however, through the *R.-P. Journal* and *Truth Seeker* the fact that it was Dr. Henry Slade himself who denied his mediumship, and thus gave his Jesuit accusers of Belleville, the excuse they sought, to publicly discredit him as a medium.

The *R. P. Journal* reports Slade's version of the affair as follows, as made to a representative of that paper, as published therein July 22:

"Friends of the cause and investigators residing there (Belleville, Oat.) had been writing to him for some time to visit that place, finally offering him \$150, (of which amount they only paid him \$50), if he would only give them his services for one week, hold seances, lecture, etc. He finally consented to do. After his arrival he gave some satisfactory tests, and on Thursday evening, July 6th, he lectured; there being a goodly number in attendance who seemed to pay the most respectful attention. At the conclusion of his address several of those present, accompanied by the chief of police, followed him to his room, wine was ordered by them, and a systematic effort made to intoxicate him. He is confident that the wine he drank was drugged as it had a most distressing and deleterious effect upon him. Finally those present retired to their respective homes, but as if by some pre-arranged plan, several of them, in company with the Chief of Police, returned on the following morning, and urgently requested a seance before he left the city. Mr. Slade feeling badly from the effects of the wine drank the previous evening, was not in a condition to comply with the demand, but finally taking a double slate, he sat quietly down to await results, having previously offered those present an opportunity to examine the slate which they declined to do, appearing to be satisfied that all was right, and declaring they 'were not looking for fraud.' On account of the noise in the streets and that made by those present asking questions, the usual sound of the tiny pencil in writing the message, could not be heard, and Slade occasionally opened it to see if a message had been written. Finally one present suddenly grabbed the slate and cried out, 'I have caught you!' The slate was full of writing, and the Chief of Police said, 'I saw the writing before you commenced trying to get a communication from the spirits.' Mr. Slade told him he was mistaken that he did not write the message himself, and knew nothing of its nature, and that his statement that he had previously produced the writing on the slates, by placing a piece of pencil under his finger nail and writing therewith, was false in every particular. The Chief of Police then said unless he (Slade) admitted that he produced the manifestations himself, or in other words, that it was a fraud, he would have him arrested. Having passed through one severe ordeal before on British soil, and not believing that justice, common sense or devotion to Spiritualism required him to sacrifice himself to a mob, and having an engagement in Detroit, he reluctantly said, 'It is slight hand'—finishing the sentence when he arrived on a soil where greater breadth of freedom is en-

joyed—'so slight that you cannot detect it, nor can any one else account for it, under any other hypothesis than that caused by spirits.'

Such is the defence that Dr. Slade set up against the Belleville allegations to his prejudice as a medium, as given to a representative of the *R.-P. Journal*. It is certainly a very sorry exculpation, and one that does Dr. Slade no credit as a man or medium. We think that Dr. Slade owed it to himself and the cause of Spiritualism to remain at, or return to Belleville, and prove his mediumship beyond question, to any reasonable persons he could find there, and as he did not do so, but slunk away, confessing the guilt, of having practiced deception as a medium in the presence of his accusers, he will hardly blame us if we take him at his word, and adjudge him dishonest and untruthful as a man and not as a medium upon his own public confession. We have read the detailed statement of the reporter of the Belleville paper, which was published in full in the *Truth Seeker* of July 29th, and see nothing in it, whatever, to detract in the least from Dr. Slade's claim to be a remarkable and genuine medium. Indeed the reporter of the Belleville *Intelligencer* expressly states, "As to how he produced the writing when the slate was under the table *no one could explain* (and indeed it still remains unaccounted for)." If no one could explain or account for that manifestation of undiscoverable power, we have every reason to feel, and indeed to believe, that there was nothing whatever in any of the manifestly trumped up allegations to the prejudice of the medium, and that all the manifestations described, were equally independent of the will or ingenuity of Dr. Slade. We have personally witnessed too many manifestations similar to those described and attributed to fraud by the *Intelligencer's* correspondent, to suppose it possible for Dr. S. to produce them. So far, therefore, as the question of Dr. Slade's mediumship is considered, all doubt about it is out of the case. It was therefore all the more reprehensible for him to confess a guilt which did not lie at his door.

The *R.-P. Journal* disposes of this disgraceful affair in the following non-committal and evasive manner. Without having given any of the particulars of the Belleville events, the editor of that paper says:

"We have endeavored so far as possible to give both sides of this affair, and our readers are at liberty to make up their own judgment."

We ask if that attempt at artful dodging is consistent with the loud and repeated professions of the boastful Col. Bundy, that he is governed without regard to fear or favor in his treatment of mediums. Col. Bundy has certainly some opinion about Dr. Slade's course, in this affair, but he has not dared to let his readers know what it is, which shows very clearly that he knows how

"To bend the supple hinges of the knee,
That Thrift may follow fawning."

For Col. Bundy to concede the *liberty* to his readers to *make up their judgment*, was to give a most offensive intimation that they have no such liberty, when he pronounces judgment for them. But to show the real nature of the honesty and bravery which Col. Bundy so boastfully professes, but does not practice, the following facts will serve. When a party of dishonest and untruthful people at Clyde, Ohio, by prearrangement, or false charges, based upon fraudulent acts of their own, had Mrs. Elsie Reynolds and her son arrested at that place; and when, without any consultation with them, Mr. Williams, their counsel, waived a hearing on their behalf, and asked the Clyde Dogberry to adjudge them unheard, the cry went forth from A. B. French, Col. Bundy, John Wetherbee, and other *gallant* accusers of two innocent persons, the principal of whom was a woman, that they were guilty upon their own confession. Mrs. Reynolds and her son never confessed anything; and her accusers well knew not only that she denied that she had done so, but that she had not done it. Her counsel so stated, and took upon himself the whole responsibility of having waived a hearing in that case, as he alleged, because he knew that the people who would be called as witnesses would swear to anything, however false, to make good their purposes to destroy Mrs. R.'s reputation as a woman and a medium. The readers of the *Journal* were not "at liberty to make up their judgment," in that case, but Col. Bundy made it up for them; and those who did not accept that judgment were accused of justifying confessed fraud. Col. B. could condemn a woman, defenceless and far from her home and friends, who had made no confession of guilt; but he is too dishonest and cowardly to condemn a man who not only confessed that he had practiced sleight-of-hand, as a medium to deceive, but who admits he had revelled with his accusers until too much intoxicated to know what he was doing, and had thus placed himself in their power to take advantage of him.

We will not make a distinction among mediums, in our treatment of them. Dishonesty and untruthfulness is the same to us, by whomsoever perpetrated, and when our fear of personal or business consequences compels us to forgo the just and equitable course, we will retire from the field of journalism and apply our efforts where our inconsistency will be less apparent.

We have no idea, whatever, that Dr. Sladwell has been arrested had he stood firm by his mediumship, as it was all the more the duty of the Chief of Police of Belleville to have him arrested after he confessed, than if he had not.

done so, if any law of Ontario had been violated. It is hardly likely that a sworn officer of the law would have violated his oath of office, by conniving at confessed fraud and swindling, by letting a guilty violator of any law of the province for which he was acting, thus escape. The the thing is preposterous.

It appears that the most active person in this Belleville scandal was one Joseph Templeton, who, in closing a letter to the *Truth Seeker*, dated July 19th, says:

"The reason Slade was allowed to escape is, he, *or it*, [intimating that the sex of Slade is not certainly known], was a member of the Masonic body, so were some of his captors; also, it is likely he, *or it*, made a liberal use of his ill-gotten gains to grease their palms."

So much the worse for all concerned in this foul and unprincipled affair. We thought Clyde, Ohio, had no parallel for moral rottenness, on the part of some of its citizens; but Belleville, Ontario, must henceforth lead the Ohio town, as containing specimens of the most complete human meanness and dishonesty that can be anywhere found.

When we heard that "Slade the Spiritualist" had been exposed at Belleville, Ontario, and had confessed his guilt, we supposed it was another attempt by wholly unfounded falsehood on the part of bigoted enemies of Spiritualism, to arouse public opposition to it, not for one moment supposing that Henry Slade would repudiate his mediumship, for any reason whatever; and we indignantly denied the truth of the announcement but we have learned a lesson that we will not soon forget, at the hands of Dr. Slade.

It is well that winked at turpitude on the part of mediums cannot injure Spiritualism, or it would to-day be in a bad way. We are the friends of, and will defend mediums so long as they are true to their mediumship, but no longer. If a medium confesses that he or she is a fraud or dishonest in their practices as mediums, we accept that as the fact, and leave them to lie where they have fallen. We expect to have enough to do to battle for those who face the foe and will not not stop to look after those who shirk the battle.

**HARD PUSHED FOR RECOGNITION AS A SPIRIT
UAL PAPER**

The *Religio-Philosophical* at one time was so far recognized by Spiritualists as an advocate of Spiritualism as to need no special effort to get a recognition from true and tried Spiritualists of so potent a fact. But since the assassination of Stevens S. Jones, its founder and successful conductor during the first years of its career, and since by the intervention of the murderer's bullet the *Journal* was taken out of his hands and placed under the control of its present editor, who, up to that time, had been notoriously opposed to Spiritualism, the question has been whether the *Journal* was any more a spiritual paper than its editor was a Spiritualist. The great ambition of Col. Bundy has been to cater to popular prejudice against every thing connected with or related to Spiritualism, and it has been his boast that the *Journal* has been the only spiritual paper that has won the approbation and public commendation of the so-called secular press, which without exception loves Spiritualism, and true and tried Spiritualists, about as the Devil is said by Catholics, to love holy water. To such an extent have these outside laudations been set forth in the columns of the *Journal*, that Spiritualists have come to think that it is published in the interest of the enemy and not for the advancement of Spiritualism. To offset this very natural and growing tendency, Col. Bundy and his few sympathizers, and friends among professed Spiritualists, have thought it necessary to run around among such mediums as could be induced to give Col. Bundy recognition as a friend of Spiritualism. In the *Journal* of August 5th, we have one of these very equivocal endorsements of the course of Col. Bundy, which we will give him the full benefit of, in the hope that even yet the *Journal* can be made, to some degree, to aid and not hinder the progress of Spiritualism. Here is this quaint and laughable performance:

"THE LEADING MEDIUMS OF CHICAGO SPEAK IN
LANGUAGE THAT IS PLAIN.

1 ["The following declaration originated in the
desire of a number of Chicago mediums to express
their views and place themselves on record before
the public. The list embraces all of the most
widely known, and a majority of the best test
mediums in the city; several whose names do not
appear are out of town. The gentleman, most
active in having the matter put before the world,
has been out of the city some weeks, and hence
several who would otherwise have been offered
an opportunity to define their position have not
been visited. The names of any such will be
added to the list hereafter upon their request. No
signatures have been asked for outside of the
city, but several visiting mediums have gladly
availed themselves of the privilege to join in the
declaration. It was the original intention that
only public mediums should join in the expres-
sion, but a number of names of others having been
incidentally signed they are published with the
rest."] 2

"TO WHOM IT MAY CONCERN

"We the undersigned by personal investigation satisfied ourselves of the continuity of life beyond the grave and the ability of spirits to return under certain conditions, and demonstrate that they still live, feel that such knowledge is precious. [Reader think of it! The *Journal* asks mediumship as the basis of their approval of it, treachery to the mediumship which they avowed. We think that Col. Bundy might have spared

them that humiliation.—En.] "We believe in intercommunion between the two worlds to be a subject too sacred to be trifled with for any purpose whatever." [Why any more sacred than communion among mortals? Will these mediums or the *Journal* answer and tell us? This is cant and bosh which it would be well for mediums to avoid, and for the friends of Spiritualism to discountenance. There is no one thing that concerns the welfare of humanity more sacred than another, and none of these are *sacred* in the sense in which that priestly term is used. The term is out of place in the mouth of honest mediums.—En.] "We feel that a subject of such momentous import ought to be pursued with care and unselfish devotion to the truth. We affirm that extraordinary facts demand extraordinary proof, that to obtain this proof every precaution which human foresight can suggest, should be exercised, and on no pretext or excuse should we yield our reason and blindly accept what is doubtful." [Think of mediums claiming that the facts of Spiritualism are extraordinary when they are as common almost as daily experiences of hundreds of thousands, if not millions of people. So far from these facts being extraordinary, they have become so common among Spiritualists at least, as to elicit little or no surprise when they occur, and hence the too current contempt with which Spiritualists regard the phenomenal proofs of the truth of Spiritualism. These mediums are very little informed if they have not learned that there is nothing extraordinary in the way of either the facts or the proof of the facts of Spiritualism. We have never seen any reason to treat the facts which demonstrate the truth of Spiritualism, with any more circumspection than it is proper to apply to the examination and investigation of any other class or description of natural phenomena. Mediums show but little appreciation of the plain and simple facts which are witnessed in their presence when they seek to invest them with especial sacredness or extraordinary significance. It is this tendency among sensational mediums that needs to be discountenanced on the part of those who know that Spiritualism is not intended for the benefit of a favored few, but for humanity in general. All tendencies to make Spiritualism a close corporation or sectarian affair, should be discountenanced with inflexible purpose, and this tendency we will resist whenever and wherever it shows itself.—En.] * * * * "While we do not claim to know the methods by which the physical manifestations are produced, and do not desire to dictate how they shall be done, we do assert that it is our right to demand that they shall be so presented as to enable us to determine, beyond question and with scientific accuracy, that they are not affected in whole or in part by an operator still in the flesh." [Remember that the persons who talk in that manner are all professed mediums and claim to be controlled by spirits. They confess they know nothing of the methods by which physical manifestations are produced through themselves or other mediums, and yet talk about "scientific accuracy", in relation to such manifestations. Apart from the inconsistency of such a pretension to scientific accuracy, in matters about which these mediums confess entire ignorance, they did not see that they were putting a club in their enemies' hands with which to be beaten down. It is only charity to suppose that these mediums did not know, or take time to consider the contents and bearing of the paper they were solicited to sign. If these mediums do not know whether the manifestations occurring through them, or in their presence, are wholly independent of an operator in the flesh, we advise them to wait until all reason for questioning that fact is at an end. There will be enough mediums left who have no doubt upon that one essential point of mediumship, to do the work of the spiritual world. It is most unfair in the *Journal* to parade this self-importance of mediums, whose misfortune it is to be unable to see through the selfish and heartless hypocrisy which animates the editor of that paper in disgracing and holding them down to his plane of hostility to their brother and sister mediums. Shame! Shame!—En.]

"Therefore, we, as Spiritualists, heartily approve of the object sought by the *Religio-Philosophical Journal* in its steady, fearless and vigorous endeavor to elucidate truth and eliminate error; to raise the standard of the medical profession, and to place Spiritualism upon the firm foundation of a scientific basis. Although the methods of the *Journal* have at times seemed severe to those not fully conversant with the facts, time and the current of events has, in every case so far as we know, shown the justice of its action.

"(Signed). Mrs. Sarah F. De Wolf, Mrs. R. C. Simpson, Mrs. E. A. Nichols, Mrs. Maud. E. Lord, Mrs. Ida Wilson Porter, Mrs. E. Silverston, Mrs. L. A. Blood, Mrs. Julia A. Bishop, Mrs. S. E. Bromwell, Mrs. Hattie Davis, Mrs. Clara A. Robinson, Mrs. M. C. Friesner, Dr. J. Wilbur, Mrs. R. J. Root, J. W. Harmount, Mrs. J. W. Harmount, V. J. David, Mrs. Sarah J. Perry, of Chicago, Henry Slade, of New York; Dr. E. W. Stevens, of Rock Prairie, Wis.; A. B. French, Cyde, Ohio; Mrs. Clara Mayo-Steers, San Francisco, Cal.; Mrs. E. F. Jay Bullen, New York city."

These are the mediums who have seen fit to endorse the false and ungrounded slanders of the *R.-P. Journal* against such mediums as Harry R. P. Bastian, J. L. Mott, Mrs. Anna Stewart, Miss Laura Morgan, the Eddy Brothers, Mrs. Huntton, Mr. and Mrs. J. Nelson Holmes, Mr. and Mrs. James A. Bliss, Alfred James, Mrs. Reynolds, Mrs. Souther, Mrs. Sawyer, Dr. J. Matthew Shea, Mrs. Markee, Henry C. Gordon, Mrs. R. I. Hull, and other equally distinguished mediums at home and abroad, through whom full-form materialized and speaking spirits have manifested and identified themselves to hundreds of thousands of persons. We know many of these accusing and accusing mediums, and have witnessed the manifestations occurring through their mediumship, and if, in the case of any of those whose mediumship we have seen tested, are dishonest in the exercise of their mediumship, then it is useless to pretend that any of the others are any less dishonest and reprehensible. Spiritual mediumship is a natural gift that cannot be simulated, and for any medium to claim or acknowledge that it can be simulated is as much a foe to him or herself as to all other mediums. Spiritualism has had to contend against no obstacle half so formidable as the claim set up by all enemies of Spiritualism, whether professing

Spiritualists or its avowed opponents, that genuine spirit manifestations can be simulated or imitated. It is, in the very nature of things, an impossibility, and this all well informed Spiritualists should and do know. Those who do not know it, should wait until they can at least realize this initial step towards realizing the absolute proof of the truth of Spiritualism.

Of the mediums whose names we have given above, who endorse the *Journal* war upon mediums for form materialization, we find only one who has been publicly known as a medium for form materialization, and that is Henry Slade. We have never heard that any of the mediums whom the *Journal* has so bitterly, unjustly and untruthfully assailed, which assaults he, Slade, approves and endorses; have ever disavowed their mediumistic integrity and claimed to practice sleight-of-hand trickery as a substitution for mediumship. That such an avowed charlatan should seek to place other mediums beside himself in mediumistic charlatanry is natural perhaps, but certainly neither creditable to the endorser or the endorsed.

It would indeed seem that mediums who are unable or unwilling to get the highest and most positive phenomenal proof of the after life, would, if they could, limit the phenomenal proof of the after life and its experiences to their own more imperfect and less positive proofs of those interesting and important matters. This may be a natural, but nevertheless a mean and hurtful manifestation of envy and jealousy. How truth is to be promoted, or error done away with, by such irrational mediumistic littleness, we do not understand. If it were meted to these foolish mediums, as they would have things meted to their more thoroughly developed brother and sister mediums, they would soon acquire a wisdom that they seem now to sorely lack.

Is it not time that this warring of mediums upon mediums should cease, and that all who encourage it should be regarded as they really are, the worst foes of Spiritualism, that must be overcome before the world can be induced to investigate its truth? Are mediums so hopelessly devoted to the service of their enemies, that they cannot be made to realize this? If the time has come when this cannot be done, then has Spiritualism run its race. It is because we have faith that mediums will awake to the danger that besets them, at the hands of those who would have the ignorant world look upon them with loathing and contempt and hatred as a class, that we are determined to relax no effort to show them the shoals upon which they are drifting to meet a final wreck, unless they unite and help each other to stem the current of popularity that is bearing them forward. No medium can rise one step by helping to pull other mediums down. It is simply suicidal folly, and if it only concerned themselves they might well be left to sink out of sight in the ooze and slime in which they are seeking to smother mediums who have outstripped them in the race of mediumistic usefulness. It may be severe to probe this mediumistic wound as we have done, but the life of useful mediumship is involved, and this probing is necessary to show the nature and depth of this festering sore on the body of Spiritualism.

If Col. Bundy and those who sympathize with him want to set mediums to warring upon mediums in order to create public odium towards them, they may continue to do so as long as they can find mediums weak enough to be so used for their mutual destruction, but it will not be our fault if it profits them anything here or hereafter. If there are any class of persons who should be true to each other, that class of persons are Spiritual mediums. They can only stand or fall together. The blows that are struck at any one medium is a blow struck at all of them, and those among them who view the matter in any other light will find sooner or later their mistake.

BUNDYISM IN ENGLAND.

Mr. John S. Farmer, editor of the *Psychological Review* on June 26, 1882, read, before the members of the Central Association of Spiritualists, at 38 Great Russell street, London, a long paper, which he designates as "the law of deterioration as applied to spiritual phenomena, with suggestions for the abolition of public dark circles." It is in such thorough accord and sympathy with American Bundyism, that it has been copied entire in the *R.-P. Journal* of August 5th instant. Mr. Farmer may know all about English Spiritualism and English mediums, also concerning the phenomena occurring on the little island where he resides, but when he comes to the continent he is as far from forming any just estimate of what Spiritualism is here, as his little island is in comparison with the continent. Mr. Farmer, and all those who, like him, are assuming to take control of the Spiritual movement, will find, sooner or later, that Spiritualism was inaugurated on, and will be conducted from the spirit side of life, and all attempts to subvert it from the course marked out by the spirit world will prove abortive.

Mr. Farmer "offers as a suggestion, that public dark circles have done much to damage and discredit the facts of Spiritualism." If Mr. Farmer or any other person can inform the public how a dark circle, or anything else, can damage or discredit a fact, we would be pleased to have them do it. A fact is and must remain a fact, and it is because Spiritualism is a series of incontrovertible

facts that Mr. Farmer and his English adherents, and Mr. Bundy and his motley American crew, have been unable to subvert it to Bundyism, either imported or home-made. With regard to manifestations in the dark, we would call the attention of Mr. Farmer and those who agree with him, to a few of the manifestations of nature. A grain of corn, or seed of any kind, having the organs of reproduction within itself, is planted—in the dark—for the purpose of having it bring forth its kind—to materialize. Why not leave it in the sun? or (Mr. Farmer's new method) in the moonlight? Are spiritual manifestations any more unnatural than any other manifestation in nature? Why is a picture taken into a dark room in order to develop the forms? Why not in the light? Why object to the cabinet and darkened room any more than to the photographers dark room, which he tells you is absolutely necessary to bring forth the forms from the sensitive plate? Even the wonderful Mr. Farmer required a long time in darkness before he was permitted to see the light, and in a cabinet, too, conditions also were required, and even when he was permitted to see the light, it took a period of twenty years or more before he could be considered a fully materialized form: When these hypocritical, would-be critics know that nature, with all her appliances, has need of, not only dark conditions, but is unable to produce manifestations at all, unless she has conditions, and in order to produce perfect manifestations, the most perfect conditions are required, would ask human spirits to produce the most wonderful and perfect manifestations in an instant, not only without any of the conditions necessary, but under the most unfavorable and hostile conditions possible. Surely the fools are not all dead yet. In the production of nature's most sublime manifestation, the human form, a cabinet is required—darkness—and the most favorable conditions in order to produce favorable results. Several months are required in that darkness before the form can stand the light, and even when so permitted, the greatest care must be observed, as a strong light would produce serious, if not fatal injury to the eyes. Gradually it is permitted to have more and more light, and is protected from all surrounding conditions of evil and danger—watched with the tender solicitude and care of a loving father and mother, that, when a full score of years have passed, they may have the pride and pleasure of seeing that form step forth into the light, fully materialized, able to battle with the world and sustain itself without the need of the tender care it has had during the process of becoming fully materialized.

Mr. Farmer is harping on the same string, of honest mediums, that his friend Bundy is, and we would think it advisable for them to prepare and publish a list of those mediums who are honest, in their estimation. Do not delay, but let us have the list at once. If they can publish a list of mediums that they are willing to call honest, it will either be filled with the names of mediums they have previously denounced as frauds, or else those who are unknown to the public. We have repeatedly called for the list, for we are anxious to know those whom the gentlemen named will endorse as such. We are inclined to think the character of those so endorsed would suffer by the endorsement. Mediumship has nothing to do with the honesty or dishonesty of an individual. Persons become mediums because their organisms are adapted for such mediumship, without regard to any moral or immoral tendencies such persons may or may not possess. Disembodied spirits desire to communicate with embodied spirits and use sensitives, whom they can control, and, being able through these sensitives to communicate with their earthly friends, make use of them, the same as we make use of the mails to transmit our messages on the earthly plane, and our mail agents and letter carriers are just as much responsible for the sense and truthfulness of our communications by letter to each other, as the mediums are concerning the reliability and tone of the communications which come from human spirits who have passed from earth to spirit life. Mr. Farmer and his kind, prate about the holiness and divinity of mediumship and the sacredness of communicating with spirits, as though there was something especially divine in Joe Smith having a talk with Tom Brown, or a son holding converse with his father. Spirits who communicate with us are human spirits, and no more divine than the spirits in the flesh with whom they communicate. A human spirit always remains a human spirit, and when spirits communicate with or return to mortals it is always as human spirits. We know of no others.

Mr. Farmer says: "It is hardly surprising that as the old generations of mediums—those who remember the early days of the movement—pass away, those that succeed them should tend more and more to follow the same lines as have been presented to them in public seances." If we know anything of the early movement of Modern Spiritualism, it commenced in 1848. How many generations of mediums have passed away since the "early days" we are unable to state, but Mr. Farmer would seem to imply that there had been several generations at least. If any person or persons follow the lines presented by others, how they can "more and more follow" them is a problem we are unable to solve. Mr. Farmer talks as glibly as an old showman about "second rate Punch and Judy shows, with the heavy man and

comic business thrown in." Mr. Farmer may be the "heavy man" and be well acquainted with "second rate Punch and Judy shows," but we must confess our ignorance of any such "second rate" performances, and we are also unable to see the force or propriety of comparing Spiritualism with any such "second rate shows," and we would advise Mr. Farmer to return to his "Punch and Judy" and let Spiritualism alone, as it seems to be entirely above his comprehension, and he cuts a sorry figure indeed, when he undertakes to run Spiritualism in the interests of Bundyism. In his lengthy paper (as he calls it), Mr. Farmer thinks "moonlight" the very proper thing to sit in for manifestations. If Mr. Farmer has been indulging in much of that kind of light, it may account for the "lunar" observations in his paper. We would advise Mr. Farmer to keep away from "moonlight" in the future.

The hypocritical professors of Spiritualism, who pretend to have a desire to purify it, and introduce into it some "higher aspects," while they are seeking to crush out the phenomena and all that brings evidence of a continued existence and return of spirits, only show plainly, to the world, their deadly hostility to the cause they pretend to love, and they will soon learn that spirits on the spirit side of life, have charge of their own movements, and will continue to come in their own way, while they will be powerless to hinder the onward movement for the liberation of humanity from the galling chains of servitude which they have so long worn, and which these moon-struck second rate showmen, cranks and hypocrites are striving to fasten still tighter upon them. If they were honest and really wanted to purify Spiritualism, the most effective way would be, for them to take themselves out of it. Sooner or later they will be obliged to throw off the masks they now wear and stand exposed in all their moral deformity as open enemies, instead of as professed friends of Spiritualism.

Time and space, this week, will prevent the Report of the Editor's experiences at Lake Pleasant Camp-meeting, but they will appear in our next issue.

Equation Anthropologic—The Meaning of Three Facts.

I.—Jesus of Nazareth, so-called, starts out with an impossible origin. He was a mythical child with a mythical or ghostly father. In other words, he had no father at all, except a step-father. The genealogy of a child without a natural father, is as lame as if he were born without a mother. What child or man could survive that omission?

II.—Jesus never wrote a word in his life—if life he had; nor did he ever leave his autograph or autograph mark. He had no associate or follower with him that ever wrote a line about him, or about incidents of his life or times. An imaginary being is as destitute of personal history as of parental history.

III.—No contemporary writer or historian ever mentions him. The writings of Josephus and Pliny who wrote about other men of that day, and which are said to speak of him, are now proved to be forged mummings.

Then what more ruinous break-down can befall a biography than the above three fatal ontologic negations? Any one of which would prove destructive to the claims of other men or Gods.

The life of a real man is an equation with three terms to it as factors. First, he must be born, and born in a logical, natural way. Second, he must have a natural personal history. Third, he must meet his demise and leave contemporary and posthumous history. The loss of any one of these three vital terms destroys biographic credibility.

Now all three of these factors in the Jesus problem are missing. Nothing remains to build his being upon, but the pious fiction of imaginary facts, supported by unquestioning faith. Jesus, then, failing of historic standing, dwells in story, and in even companionship with Jupiter, Bacchus and Hamlet.

A. S. HUDSON, M. D.
Stockton, Cal., Aug. 1, '82.

Correction.

David C. Nunamaker of Canton, Stark Co., Ohio, writes us that he made a mistake in the name of the medium at their circle. It should be I. P. Engle. He says, they are progressing finely, and nearly all in the circle have been developed so far as to see clairvoyantly. They are also getting materialization on the evening of July 30th, one of the guides brought a bird, saying it was not strong enough yet to live here, but as soon as it was, they would bring it and leave it with them. The bird was white, with a cross of gold on its breast, the wings and tail are also tipped with gold.

FRIEND ROBERTS:—Enclosed find \$1.00 for renewal of subscription; and now, please allow me to ask any advocate of the supremacy of spirit over matter, what evidence can be shown from the organic, by which we exist as individuals, that sustains the belief? Why not the same interchanging relation exist between the visible animal, and an invisible counterpart, no matter whether man or mouse, that exists between the grub and insect as represented in the caterpillar and butterfly, between the roots and top of all vegetable life, between the positive and negative elements as represented in the two poles of the magnet. Is it possible to get back of these elements and find a law or being that is independent of them? Is not action balanced by reaction of these two elements, or rather, these two conditions of one element, the organic law on which existence is founded, the motive power of all? If so, the teaching that one holds full control of the other, no matter what it is, fails under or whether taught by those on this side, or those on the day side of life, is as false as the effect of that belief has ever been destructive of human welfare. Hoping this question of organic law may be fully ventilated before being consigned to the waste basket, it is respectfully submitted.

Yours Truly,
J. TINNEY,
Westfield, N. Y., Aug. 1st, 1882.

WEST LEXMOX, Susquehanna Co., Pa.,
June 25th, 1882.

Editor of *Mind and Matter*:

My term of subscription having expired, I will renew it for one year. I enclose two dollars for the same. I have obtained one subscriber for six months—will give his name and address—W. H. Cooper, Hopbottom, Susquehanna Co., Pa. Enclosed you will find dollar to pay his subscription. I am in a poor locality to obtain subscribers for any Spiritual paper.

There are a good many honest people that would investigate Spiritualism if they had a chance. Some say they would give ten dollars to attend a single seance, if they could see as much as is said has been seen at some of Mrs. Reynolds' seances.

I introduced your paper to a person that I heard had been a Spiritualist for some years. I found her to be a Christian Spiritualist. She said she did not want any better Spiritualism than she could find in the Bible, and would not take any paper that did not endorse it.

Not long since I attended a meeting. The preacher I had not seen for a few years. He was an old acquaintance—had been one of my neighbors for years, before he commenced preaching. At the close of the meeting he came to me and shook hands, and wished to know if I had yet obtained a hope. I told him I had obtained a hope of a future existence, but presumed I did not believe as he did, in respect to our future state of existence, for I was a Spiritualist. "Well," says he, "I do not know much about Spiritualism; but if it were possible that my father and mother, who have gone to the spirit world, could return and communicate with me, I should be happy to have them do so."

The first lesson for the people to learn is, that it is possible for our spirit friends to return and communicate with us under suitable conditions. When they have learned that fact, the next lesson to learn is what the spirits tell us.

I wish some one would collect the accounts of all the seances held by different mediums in different places, with names of persons attending as witnesses, and print it in pamphlet form; so they could be sold cheap; and then, that every true Spiritualist would do his best to help to scatter them through the country as thick as Sunday-school tracts and catechisms. I believe if such a book could be scattered through the country and universally read, then I believe a book of communications, either ancient or modern, would sell much better.

Hoping that you will give the subject a passing thought, or suggest the idea to some person competent and able to get up such a book or pamphlet, I remain respectfully yours,

S. B. MAXSON.

Moses Goodwin, West Burke, Vermont, writes: Enclosed you will find \$2.00 for another year's subscription for *MIND AND MATTER*. Please let it begin at No. 31. I was absent or should have forwarded on receipt of your card. I don't want to lose one number for I think it the best paper in our ranks.

Will C. Hodge, Beloit, Wis., writes: I find by wrapper on my number of *MIND AND MATTER* that my subscription has expired. Please find enclosed the necessary funds for continuance as I would not do without it for five times the amount it costs. For one I am of the opinion that just such a paper is needed and am satisfied it has come to stay and will stay as it is based upon the principle of justice. Long may you wave.

Mrs. Maria Shipley, Lisbon, Dakota, writes: Enclosed please find one dollar to be applied on my subscription for your valuable paper, as it comes to me in the far off western country. It is a welcome messenger of truth and light. I am watching with interest the fight that is going on between truth and error, and as your post seems assigned in the front and hottest of the battle, you should have the support and sympathy of all who appreciate your services on this side as you certainly do of those on the other shore. Truly yours for the good of humanity.

A recent telegraphic experiment, of a singular description, consists of the reading of large silver letters, a square yard in size, and fixed to a blackened board, by refracting telescopes. This method succeeded well at a distance of three miles, and the inventor, an officer in the French service, thinks he will succeed in reading messages at a distance of sixty miles.

At the last day of the Sunderland book sale in London, a duodecimo volume of Cicero, De Officiis, which had been printed at Amsterdam in 1677, and an Elzevir, with an engraved title bound in old crimson morocco gilt, with gilt edges (and a very choice copy ruled with red lines), occasioned a most exciting contest between Mr. Quaritch and Mr. Morgand, the biddings rising quickly to five hundred dollars, and at last reached the extravagant sum of six hundred dollars.

A French journal states that chloride of lime scattered about where rats and mice frequent will cause them to desert the spot. A solution of it brushed over plants will effectually protect them from insects. If scattered over ground infested with grubs, it will free them entirely. Bunches of cotton or tow smeared with a mixture of chloride of lime and hog's lard, and tied about in different parts of a tree, will guard it against the attacks of insects, slugs, grubs, etc., and drive away those already in possession.

The quantity of paper produced last year in Germany amounts to 4,800,000 cwt.; it is the result of the activity of 785 paper-machines and their accessories, and 185 vats. Eighty thousand persons are occupied in the different factories, and 7,500 persons in the factories for preparing the wood pulp, and there are at least 40,000 people who find their living in gathering the rags, paper-cuttings, etc., for the production of the paper, there will be little short of 130,000 persons in Germany earning their livelihood in the paper manufacturing trade.

Dr. Wm. S. King, Surgeon United States Army, claims that the frequent movement of railway trains tends to diminish or prevent malarial diseases in localities where all the necessary conditions for the development of malarial effects seem to be present. His theory is that the heated locomotive, by continually passing through the infected districts, rarify the air, and create a constant atmospheric disturbance by inducing warm upward currents, such currents acting, with the pure air which rushes in from all directions, as agents in the dispersion or annihilation of the miasmatic influence.

EDITORIAL BRIEFS.

DR. ANNA M. TWISS, will speak at Neshaminy Falls, August 11th, 12th, 13th, 15th and 17th.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

PARTIES wishing first class lodgings in the city during camp-meeting, can find the same at Mrs. A. M. Maxwell's, 1208 Mount Vernon street.

We are informed that Mr. Harry Powell, the celebrated slate writing and physical medium, of Philadelphia, will be at the Cassadaga camp meeting, from August 12th.

DR. HORACE M. RICHARDS, magnetic Healer, has concluded to remain in the city a few weeks longer, and will continue his professional vocation, healing the sick, and can be addressed at 259 North 9th street, Philadelphia, Pa.

A. F. ACKERLY, the materializing and physical medium, contemplates another tour through the Western States. Parties desiring to secure his services, can make arrangements by addressing him at 591 Fulton St., Brooklyn, N. Y.

FRANK T. RIPLEY writes us from Boston that he will start for Horicon, Wis., on the first of September, and on his arrival there will answer all correspondence that may have come in his absence. Persons desirous of engaging his services this fall can address him at Horicon, Wis.

We have just received a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or five for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents.

P. L. O. A. KEELER, will be at Cassadaga Lake Camp Meeting, as will also A. Rothermel, both well known physical and test mediums. Mr. Keeler is authorized to take subscriptions for MIND AND MATTER, which, with its voluminous and instructive message department, should be found in the home of every Spiritualist in the country.

THROUGH the courtesy of Mr. Wm. Sims, of Topeka, Kansas, we have received the Quarterly Report of the Kansas State board of Agriculture, for the quarter ending June 30th, 1882. It is full of valuable information, especially to those who are desirous of emigrating to the west. Reports or any information cheerfully furnished on application to Wm. Sims, Secretary, Topeka, Kansas.

THE Independent Association of Spiritualists and Liberalists of New York city, hold public meetings every Sunday morning and evening, at Frohisher Hall, 23 East 14th street. Speakers engaged: Mrs. Susie Willis Fletcher for October: J. Wm. Fletcher for December, who will give tests of spirit presence after each lecture. "MIND AND MATTER" will be on sale at all of the meetings. Alfred Weldon Prest.

To show conclusively that the remarkable spirit communications published weekly in "MIND AND MATTER" are attracting the attention of the public, it is only necessary to say, that a prominent member of the First Association of Spiritualists of Philadelphia, remarked last week, that they were beautiful—grand—remarkable, but it was a pity that they had to be printed in "MIND AND MATTER," which shows just as conclusively the extreme littleness of some large things.

MICHIGAN FOURTH DISTRICT SPIRITUAL-LIBERAL ASSOCIATION.—The adjourned meeting (being the first annual) of the Fourth District Spiritual-Liberal Association, will be held on Orion Park Island, Saturday and Sunday, August 20th and 27th. Speakers:—L. A. Pearsall, J. P. Whiting, and others. F. E. ODELL, Sec.

S. B. McCracken, Detroit.

POPE BUNDY preached the funeral sermon of his pal Alf. Hutchinson, which will be found in the Journal of August 5th inst. As usual in funeral sermons the virtues of the deceased were more forcibly than truthfully set forth. It would seem that Mrs. Lord and Simpson, told Alf. there was a life beyond the grave. We have no doubt but when he wakes from his "morphia" slumber he will find it. We do not envy him.

We invite especial attention to the remarkable spirit communication of Dr. Rush, which we publish this week. "An ounce of prevention, is worth a pound of cure," and it will be well for the Board of Health and all persons connected with or interested in the sanitary conditions of the city, to heed the warning given. At the request of the spirit, we have published it in advance of the regular order, and shall endeavor to give it the prominence and circulation the Doctor desires. A word to the wise is sufficient.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant and magnetic healer, has taken rooms at 905 Wood street, Philadelphia, Pa., where he will receive patients to treat. He will also visit patients at their residences, if desired. One of his principal phases is the treatment for obsession, his

guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. The Doctor is about to start private developing circles, arrangements for which can be made by addressing him at 905 Wood street, Philadelphia, Pa.

FIRST SPIRITUALIST SOCIETY of Omro, Wisconsin to the Spiritualists and Liberalists everywhere:—We are in need of about \$250 to pay our indebtedness and finish the interior of our hall, which has cost nearly \$3,000. Knowing that "where the treasure is," or in other words, the power of psychology, we would ask the friends throughout the country, to send immediately such sums as they feel able to give, to either Wm. R. Pettengill or myself, as we desire to remove the debt previous to the 1st of September next, when our quarterly meeting of the Northern Wisconsin Spiritual Conference commences. We have A. F. Ackery, materializing medium engaged for meeting Sept. 1st, 2d, and 3d, next. All donations will be thankfully received, and acknowledged in whatever Spiritualist paper you may designate. J. H. Hill, Wm. R. Pettengill, Dr. J. C. Phillips, Sec., Trustees of First Spiritual Society of Omro, Wis. Omro, Wis., July 21st, 1882.

We have received the prospectus of the Niantic Camp-meeting for 1882, which we have not room to publish in full. The prospectus sets forth the merits of the location and appointments, and also gives the names of the officers and the various committees. President, E. R. Whiting, of New Haven, Ct.; Vice Presidents, Mrs. F. A. H. Loomis, of Meriden, Ct., and A. T. Robinson, of Bristol, Ct.; Treasurer, James E. Hayden, of Willimantic, Ct.; and D. A. Lyman, of Willimantic, Secretary. They report a capital of \$8,000, all paid in. The camp is situated on the Niantic river, about one mile from the open waters of Long Island Sound, and contains about 40 acres. Over 400 lots 25x50 have been laid out, and 200 are leased. Many of the remaining lots are very desirable, and will be offered for selection upon the grounds on Wednesday, May 17, at 1 o'clock, P. M.; after which date, parties desiring lots can obtain them by applying to the committee on the grounds. The grounds will be open on and after June 12th, and public speaking will commence on Sunday, July 16th, and continue till August 20th. Any information will be cheerfully given on application, by D. A. Lyman, Secretary, Willimantic, Ct.

SPIRITUALISTS' camp-meeting at Lake George, N. Y., from July 23d to August 27th, 1882. Railroad all the way. Excursion boats via Saratoga Springs to camp grounds, Lake George. Speakers for Sunday, July 30th, Prof. J. R. Buchanan, of New York and Mrs. A. E. Buckley of Conn. Regular speaking on Sundays, Tuesdays, Thursdays and Saturdays. Boat riding, fishing, drives, and amusements on Mondays, Wednesdays and Fridays. Speakers for each week will be announced from platform, each Sunday. Lots of different sizes sold during this camp-meeting ten per cent. less than the regular price. Lots for those bringing their own tents, free this season. Tents can be rented on the ground for two or four persons—unfurnished, per week, \$3; furnished, per week, \$5; furnished for the season (six weeks), 12; unfurnished, for the season, \$10. Spirit phenomena.—Reliable mediums will be present, by whom the different phases of spirit phenomena will be presented, including genuine spirit materializations. Board and lodging furnished on the grounds at reasonable rates. P. S.—Special arrangements have been made with the Central House, Lake George, at greatly reduced rates. For information, address, A. A. Wheelock, Sec'y and Gen. Superintendent, Ballston Spa, N. Y.

MICHIGAN CAMP MEETING.—There will be a grand camp meeting at Lansing, Michigan, on the Central Michigan Fair grounds, commencing Aug. 25th, and closing Sept. 4th, held as the semi-annual meeting and under the auspices of the State Association of Spiritualists and Liberalists of Michigan. Able speakers have already been engaged, and among them we can announce A. B. French, Dr. A. B. Spinney, Hon. Giles B. Stebbins, C. W. Stewart, John C. Bundy, J. A. Burnham, Rev. Chas. A. Andrews, J. W. Kenyon, J. P. Whiting, Mrs. L. A. Pearsall, Mrs. E. C. Wodruff, and many others. The managers are also arranging for an excellent glee club and the services of the following world renowned mediums, Dr. Henry Slade, C. C. Watkins, Mrs. Maud Lord and Mrs. Simpson, the Flower medium. The grounds comprise 40 acres 20 of which is a nice maple grove, with plenty of pure water, and accommodations for 3000 campers. Mr. C. A. Cutting, a man well known throughout the northwest for his skill as a caterer, will have charge of the victualling privilege. Reduced rates have already been arranged for on all the railroads leading into Lansing. The net proceeds if any belongs to the association, and the entire meeting is to be under the control of a Board of Managers, consisting of S. L. Shaw, Wm. McConnell, Dr. A. W. Edson, Dr. A. B. Spinney, Mrs. R. A. Sheffer, Dr. W. O. Knowles, S. H. Ewell and Dr. J. V. Spencer. Those wanting tents or particular information should address, J. M. PORTER, Lansing Mich. Pres. of the State Association of Spiritualists and Liberalists.

THE PEOPLE'S CAMP MEETING will be held on the grounds of the Cassadaga Lake Free Association from July 28th to Aug. 28th, inclusive. The following are the speakers engaged: O. P. Kellogg, East Trumbull, Ohio; Giles B. Stebbins, Detroit, Mich.; Hudson and Emma Tuttle, Berlin Heights, Ohio; J. Frank Baxter, Chelsea, Mass.; Lyman C. Howe, Fredonia, N. Y.; Mrs. A. H. Colby and O. K. Smith, St. Louis; George W. Taylor, Lawton, N. Y.; Clara A. Field, Boston, Mass.; Prof. Bradford, Eden Valley, N. Y.; Mrs. R. Shepard-Lillie, Philadelphia, Pa.; A. B. French, Clyde, Ohio. The famous Smith family, vocalists, of Painesville, Ohio, will be in attendance. Thomas Lees, of Cleveland, Ohio, will have charge of children's department, and organize progressive Lyceum. Reduced rates on all railroads. Tickets good the entire season. Buy excursion tickets for Jamestown or Chatauqua, then take D. A. V. & P. R. R. to Lillie Dale. Ample hotel and boarding accommodations for all grounds for tents free. Tents and cottages can be leased on reasonable terms. Your name and address on postal will insure programme with full particulars by return mail. A. S. Cobb, President, Dunkirk, N. Y. JOE W. ROON, Sec'y, Fredonia, N. Y.

LAKE PLEASANT.—The Ninth Annual Convocation, at Lake Pleasant, (Montague, Mass.), on Hoosac Tunnel Route, from July 29th to Aug. 27th, 1882. Speakers:—Sunday, July 30, W. J. Colville, Boston, Mass., Mrs. Sarah A. Byrnes, Boston, Mass.; Tuesday, Aug. 1, Mrs. Abby N. Burnham, Boston, Mass.; Wednesday, Aug. 2, W. J. Colville; Thursday, Aug. 3, Mrs. S. A. Byrnes; Friday, Aug. 4, Mrs. Abby N. Burnham; Saturday, Aug. 5, Mrs. N. J. Willis, Cambridgeport, Mass.; Sunday, Aug. 6, Prof. J. R. Buchanan, New York city, and Cephas B. Lynn, Sturgis, Mich.; Tuesday, Aug. 8, Dr. George H. Greer, Detroit, Mich.; Wednesday, Aug. 9, Prof. J. R. Buchanan; Thursday, Aug. 10, Giles B. Stebbins, Detroit; Friday, Aug. 11, Cephas B. Lynn; Saturday, Aug. 12, Mrs. E. L. Saxon, Belvidere, N. J.; Sunday, August 13, Mrs. R. Shepard Lillie, Brooklyn, N. Y. and Prof. Henry Kiddle, New York city; Tuesday, Aug. 15, A. B. French, Clyde, Ohio; Wednesday, Aug. 16, Mrs. R. Shepard Lillie; Thursday, Aug. 17, Prof. Henry Kiddle; Friday, Aug. 18, J. Wm. Fletcher, Boston; Saturday, Aug. 19, Mrs. N. J. T. Brigham, Elm Grove, Mass.; Sunday, Aug. 20, J. Wm. Fletcher; Sunday, Aug. 20, Mrs. Helen L. Palmer, Portland, Maine; Tuesday, Aug. 22, Dr. H. B. Storer, Boston; Wednesday, Aug. 23, Mrs. Helen L. Palmer; Thursday, Aug. 24, J. Frank Baxter, Chelsea; Friday, Aug. 25, Ed. S. Wheeler, Philadelphia, Pa.; Saturday, Aug. 26, Mrs. Fannie Davis Smith, Brandon, Vt.; Sunday, Aug. 27, J. Frank Baxter and Ed. S. Wheeler. Edgar W. Emerson, of Manchester, N. H., J. Wm. Fletcher, of Boston; Mass. and J. Frank Baxter, of Chelsea, Mass.—three of the best public test mediums in the country—will give tests from the speaker's platform after the lectures; Mr. Emerson from July 30th to August 12th, inclusive; Mr. Fletcher from the 13th to 23d of August, inclusive, and Mr. Baxter or Mr. Fletcher from the 23d to the close of the meeting. A large number of mediums will attend the meeting, and it will be possible, as last year, for persons to obtain a private sitting or gain admission to a circle at almost any hour in the day. The hotel has been leased for the season by Mrs. A. D. French, of 351 Columbia Avenue, Boston, who gave such genuine satisfaction to the guests of the house last year. The hotel will be opened for the reception of guests from July 15 to September 15. Table board, \$5 per week; transient board, \$1 per day; dinners, 50 cents. Meals also served on the European plan. Extra charge for meals sent to rooms, or to any part of the camp ground. Rooms from \$1 to \$2 per day, according to location. First-class laundry connected with the house. Address, Lake Pleasant, Montague, Mass. Refreshments can also be obtained at Mr. F. E. Stedman's Lake Shore Cafe. Numerous campers will furnish lodgings in their tents and cottages, at 25 and 50 cents per night. Cot-beds, mattresses and blankets can be hired of W. F. D. Perkins, Lyman Street. For particulars concerning transportation of camp equipage and baggage, schedules of railroad fares, etc., see annual circular, which will be sent, post paid, on application to John H. Smith, clerk, Box 1452, Springfield, Mass.

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

CASH.	
Total Cash.....	\$183 40
PLEDGED.	
Total Pledged.....	\$223 50

Mr. Geo. Rall, Treasurer of the Mediums Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

Lecturers and Mediums Attention.

Editor of Mind and Matter:

OMRO, Wis., July 3d, 1882.

Be kind enough to ask speakers passing through Chicago or Milwaukee to write me with a view of engagement at our September meeting. Also would like to secure one or two first-class test mediums for same occasion. Omro, Wis. DR. J. C. PHILLIPS.

[From the Queen Bee, Denver, Colo., July 24th, 1882.]

Jesse Shepard's Phenomenal Gifts.

The phenomenal event of the season has been the appearance in Denver, of Mr. Jesse Shepard, the renowned singer, pianist and essayist. The gifts of this young genius are wholly beyond the possibility of artists and musicians known to fame, and his recent experiences in New York, Chicago, Cincinnati, and other cities, border upon the marvelous and superhuman. The Leadville Democrat speaks of a concert given by Mr. Shepard in the Methodist church of that city, when his voice compassed high C, and sustained it for twenty seconds, with a clear purity not surpassed by Patti or Gerster. When we think of the difficulty people experience in breathing at that high altitude, and that singers lose several notes of the voice when they visit Leadville, we are not surprised at the outburst of enthusiasm which greeted the finale of this wonderful and triumphant effort of art and physical endurance.

Here in Denver, Mr. Shepard's performances created astonishment as well as delight. Never was a piano used with such brilliant and amazing effect. As Don Piatt, of Washington, wrote: "The keys seem to melt into each other, and the much abused instrument called a piano, seems to possess the powers belonging to a full band and organ in one."

At times it would seem that a full choir of voices were mingling their tones in sublime choral harmonies, and again the tones seem to come from different parts of the room, filling the large hall with those magnificent notes that can only come from Jesse Shepard's throat, and which no other artist has ever been able to rival or imitate. It is no wonder that the masters of Europe declared that they could not teach this young man. Genius has its own laws, makes its own conditions, and creates its own rules. Talent can imitate and develop by practice and study, but genius alone commands both a price and a hearing from the very first moment that it offers its labors and its fruits to the world.

Mr. Shepard comes to Colorado for rest and recreation, but since he has been here he has not had much time for either. The many public concerts and seances he has given being proof of the appreciation in which his unrivalled gifts are held in the estimation of the best classes of society here.

Mr. Shepard leaves Denver in a few days for a pleasure tour to San Francisco, where he will remain during August. He will then return east over the Southern Pacific and sail for Europe. Jesse Shepard is a financial success; his gifts take care of themselves.

Tangible Proof From North Carolina.

MR. EDITOR:—In this section, where Spiritualism and mediums have so long been held as empty nothingness, proof of its genuineness has at last appeared in the persons, first, of J. W. Walker, homeopath, allpath and vitapathic physician, and independent slate writer. He gives the proper diagnosis and treats all diseases successfully, especially chronic ones. The next is Mrs. J. W. Walker, who through her mediumistic or clairvoyant powers, has revealed the fact that she unerringly tells things that prove themselves to be so, and speaks incontrovertible truths from that shadowy land, that none who were acquainted during life with the spirits, make the slightest pretense of doubting. Last Friday night, while Alexander Horne's spirit was making his revelations through her, he told where in life he (Horne) had buried \$500,000 in British gold. Saturday's search proved the fact to be just as stated. So Spiritualism has at last got foothold here and is gaining strength daily, and many are now speaking in eulogistic terms of it, who six months ago scouted and derided the idea.

J. CHAMPTION,
Franklin, N. C.

SHAWSVILLE, Va., July 16, 1882.

FRIEND ROBERTS:—Please find enclosed \$2.00, which you will place to my credit for MIND AND MATTER the present year. I know I am slow to pay up, but you must know we have Christians to deal with here as well as you have there. If Comstock, Oliver Stevens, and Mr. Tobey, post-master of Boston, do not live in Virginia, we have some inspired by the same God and his Holy Bible as they are. Please read and publish, if you choose, the enclosed letter sent me by one of those to whom I had sold a copy of Bennett's Sages, Thinkers and Reformers, Humphrey and Bennett Discussions; also a copy book and a few pamphlets—whole cost \$8.75; a copy of MIND AND MATTER, Truth Seeker, and This World thown in. He bought the books on credit, and was to pay me in wool, as I peddle for a factory and take wool for goods. Can our Christianity out here be doubted more than your Puritanism in Massachusetts? Yours truly,

J. M. BARNES.

HUFFVILLE, Floyd Co., Va., June 21, '82.

J. M. BARNES—SIR:—I will write you a few lines to say to you that I have burned up the books that I purchased from you, and would like to have the rest and do them the same way, and so you need not expect me to pay you one dime. I would see you or any other man dead before I would pay for any such books, and if you think that you can make me pay it, go ahead and try; that is what I want you to do, and then I will show you what I will do. So I will not say any more, for I have said more now than the books is worthy of. W. T. EPPERLY.

[The above genuine Christian document speaks for itself, and shows the lamb-like, charitable, gentlemanly, christ-like, and honest character of a F. F. V. Christian. He acknowledges having purchased the books and should be made to pay for them as per agreement. Bro. Barnes says the fellow agreed to pay for the books in wool—perhaps a fleece from that old lamb we have so often heard of. If he had agreed to pay in fish we would not have been surprised, for it is a very *scaly* affair on Mr. Epperly's side. However it is the true and consistent spirit of Christianity, and no doubt the Lord is well pleased to know he has one faithful follower in the old dominion. Mr. Epperly perhaps was told of some of the pranks of priests in former times, in burning libraries and so thought he would do a little pious business for God on his own account, for which he ought to pay, provided there is any justice to be found in a court in that section. A.

[From the "Gallery of Spirit Art," Published by Charles R. Miller, Brooklyn, N. Y.]

White Feather And Her Medium, Mrs. Katie B. Robinson.

PHILADELPHIA, June 24th, 1882.

Charles R. Miller, Esq. —

DEAR SIR:—Some weeks since, while having a private sitting with Mrs. Katie B. Robinson, of 2123 Brandywine St., Philadelphia, her wonderful spirit guide, "White Feather," informed me that Dr. Solomon Jewett had had an engraved copy of her picture, as drawn by Wella Anderson, the spirit artist, engraved for insertion in the Spirit Art Gallery; and that he, Dr. Jewett, had requested her to give him a sketch of her life, as well while on earth as since she passed to the world of Spirit. She said she could not comply at the time Dr. Jewett had made the request, but promised that she would do so at some future time. She then asked the writer if he would have a sitting with her medium for the purpose of taking down what she had to say, in response to Dr. J's request. This he promised her to do. After considerable delay, and a further reminder of my promise, on the seventh of June I visited the medium to fulfill my promise. I then obtained what is contained in the following communications. Not wishing to send them to you without the approval of the spirit, I had to await an opportunity to read the prepared communications to her, which I eventually succeeded in doing, I reading the communications while she held her medium entranced. She having approved of the same with one unimportant correction, at her request I send them to you. If you publish the communications any time soon, I shall be glad to copy them from your publication.

I am, respectfully,

J. M. ROBERTS.

As preliminary to the communications, it is proper to state that on the medium becoming entranced, she was at first controlled by a spirit who claimed to be none other than one of the Montezumas who was once King of the Aztec race, which so wonderfully flourished in Mexico and Central America. He spoke the English language fluently, and devoted his remarks to the history and work of "White Feather" as a mortal and a spirit. His remarks were quite eloquent, and his narrative calculated to make a deep impression upon a thoughtful mind. The control desired to speak without interruption, and as he spoke rapidly, I was compelled to limit myself to making copious notes, which I did. He claimed to have co-operated with "White Feather" in her grand and useful work throughout her labors, and not only claimed that they were of the same nation, but plainly intimated that they had inherited the same ancestral blood. He said that many hundreds of years had elapsed since "White Feather" became a spirit; that owing to her peculiar earthly training and occupation, she had passed to spirit life with a knowledge of the fact that there was a grander work for her to do, as a spirit, than she had been engaged in while on earth; that her earthly career had been glorious in the extreme, and that she had been loved to adoration by her people, among whom she held a royal rank; that for many hundreds of years "White Feather" had followed the inclinations and tendencies that had characterized her earthly career, and had sought to bless and benefit mankind through those whose lot in life had been to hold positions of queenly influence over the sovereigns of Europe, and had been the spirit attendant and guide of many of Europe's most remarkable queens; that among those thus influenced or controlled was the wife of Peter the Great of Russia, (whether Eudoxia or Catherine was not stated), Marie Antoinette of France, and Mary, Queen of Scots; that those distinguished women were mediums, and were largely influenced by the spirit who was so well known to thousands as "White Feather"; that the name "White Feather" was assumed by her at a very recent period, comparatively, and that her earthly name and history were not matters of known record, and could not be authenticated if given; that she, therefore, preferred to be still known as "White Feather," the guide of Mrs. Robinson; that although "White Feather" and her influence had been with her medium from the tenderest infancy of the latter, it was not until about the breaking out of the late rebellion in this country, that she had determined to make an especial use of her medium in carrying on an especially appointed spirit work; that owing to the very high and advanced condition of her spirit, it was a physical impossibility, for a time, for her to take immediate control of the medium; that in order to do so at all she was compelled to use a spirit intermediary through whom she could effect her purpose; that she found such an intermediary in the spirit of a Seminole Indian girl, the daughter of a Seminole Chief named White Feather; that this Indian girl was a very remarkable and revered member of her tribe; that her name was not White Feather, but was equivalent to "Lone Mountain" in the Seminole tongue; that she was beautiful, and delighted in silence and meditation; that she was in the habit of retiring from her people, and alone spent days upon the mountains, conferring with her spirit friends; that upon the death of her father, she took his name, and for a time ruled her tribe as if her father was living; that the Aztec spirit, to better perform her mission, took the name of the Indian spirit maiden, and for the past twenty-one years has been performing a vast spirit work under that spirit name.

Such was in substance the narrative of "Montezuma." When he had concluded, White Feather took control and dictated the following, verbatim:

WHITE FEATHER'S COMMUNICATION.

"I assumed the name of 'White Feather' on becoming the entrancing control of Katie B. Robinson, at or about the time of the breaking out of the rebellion. I then took control of her, but I had been her guide from her birth. Her mother had eight children. She was the youngest and the ninth. While anticipating the birth of her child, the mother was in almost constant prayer that it would be a daughter to comfort her in her old age. At that time there were important councils being held in the spirit world, and scientific spirits were making preparations to give the spiritual light of the 19th century to the people of earth. Mediums were being chosen at that time and being prepared for the work the spirit workers for human enlightenment had in contemplation. I was a peculiar spirit, and well known to the circles in which I moved in spirit life. I had lived in splendor while in the physical body, and was a favorite with all my people. I was haughty and proud, yet I had a wonderful magnetic power and I had attracted to myself in the spirit world

many prominent spirits who had figured historically on the earth. When these influential spirits said to me, 'Would you be willing to do a great work in an humble way and through an humble form?' I answered, 'No.' 'At that moment an angel appeared to me, who had left the earth long before myself, and said: 'Comply. Your crown will be greater, your garments richer, your soul brighter. You will win many hearts, you will be blessed by the poor as well as the rich, you will be a prophetess and teacher, who will be remembered by all people, when the new light is fully comprehended in the coming years on earth.' On hearing this I assented.

"The spirits who sought my co-operation then said: 'On an island in the sea will be born a little maiden. Go with us to that child. You will find that you will have charge of her until she arrives at womanhood. If you find her light-hearted and happy—throwing off cares and anxiety quickly, and that she is a child of mirth and of love, then prepare for your work on earth. But it must be in an humble way. You must even assume the name and character of an Indian maiden, and thus you will clasp hands with people of every nation. Your work may be thirty or forty or more years on the earth; but, when your medium comes to the spirit world, your reward shall be great and glorious. If through that work you keep your instrument humble and true, and you yourself ever defend the humble and the poor, and teach all earth's children whom you may meet or reach, that it is better to suffer in the earth life, so that in heaven they may wear the crown of reward, truly great will be your own attainments.'

"I began my public work through the control of this medium about the outbreak of the rebellion, (as I stated), since which time, with the Indian maiden who is ever with us, we have given light and comfort to thousands of people. Few have left our circle room who have not received some power and proof that showed that she who is known as 'White Feather' was a prophetess and seeress who was making converts to the truth of Modern Spiritualism in a quiet, unobtrusive way, that will in future years lead people out of darkness into light, and out of superstition to understand a glorious truth; thus preparing all people to see God and feel his power in everything. I lived in the days of the Montezumas and was the high priestess in the Temple of the Sun. My people worshipped the Sun as the fittest expression of creative power and beneficence."

Such was "White Feather's" communication as she gave it without interruption. As she was about to close it, I called her attention to the remarkable communication given by a spirit who gave the name of Bochica, about one year ago through the mediumship of Alfred James; and asked her if she knew aught of Bochica and his career. She replied that she did and that the statement he had made as a spirit was known to her and her people. "White Feather" spoke of the Incas of Peru as sharing with the ruling caste of the Aztecs a common origin and civilization, their ancestors having come to those regions of the world from South Eastern Asia. She further said that among the Aztec ruins of the temples of her country would yet be found monuments that would show who she was and what her earthly career. She said the civilization of the Sun worshippers of Mexico, Central America and South America was the nearest approach to perfect national prosperity and happiness that the world has ever known.

Mrs. Robinson, "White Feather's" medium, was born a few years before the advent of Modern Spiritualism, on Prince Edward's Island, where she lived with her parents until she was in her tenth year. Her father, whose profession was that of a shipbuilder, then removed his family to Newburyport, Mass. Mrs. Robinson's maiden name was Frazier, and on her mother's side was related to a noble Scottish family. It is from her mother that she inherited her rare mediumistic gifts, and has frequently been controlled by the spirit of Sir William Wallace, the great patriot of her ancestral land. At the age of fifteen she was left an orphan, without immediate relatives, to make her way through the world. Before reaching mature womanhood she became developed as a medium, and was for several years the medium for spirits who had distinguished themselves while on earth as performers of vocal and instrumental music. This continued until "White Feather" began her work through her, when her former musical guides surrendered her for a more useful and important work. For eight years and a half I have known of the faithful spiritual labors of "White Feather," and her most worthy medium, and we feel it a duty to say, that during that time the success that has attended their efforts cannot be properly estimated on account of its magnitude. Long may the medium live to co-operate with her queenly spirit guide, as grand a spirit intelligence and power as ever blessed a mortal with her loving care. White Feather's affection for her medium is a study in itself.

J. M. ROBERTS.

Spirit Father Alberti and His Medium, Mrs. A. M. Glading.

PHILADELPHIA, July 30, 1882.

Editor of Mind and Matter:

DEAR SIR:—We were somewhat surprised to find, by the signature to the MSS. that you have lately received from a spirit through the mediumship of Mrs. Adeline M. Glading, that the spirit writer is an old acquaintance; and briefly we will give you the history of Mrs. G.'s acquaintance with him. When Mrs. G. commenced to investigate the subject of spirit return, Father Alberti was one of the first to come and give his name, through her Indian guide Hoolah; and in a spirit of bigotry and opposition, did all that he could to prevent her from becoming a medium, and by threats and promises tried to prevent the work of development from progressing. Although Mrs. G. had been connected with the Church since her thirteenth year (being at that age confirmed in the Episcopal Church), and knew nothing of Spiritualism, except to believe it a fraud, or at best the work of the old theological Devil; yet from her earliest recollection she was conscious of seeing forms that she could not account for. She kept back these manifestations, both from her own inclination and by the advice of her friends, fearing that she was going mad—that this was the beginning of insanity, and that these forms which she saw were but the phantoms of her brain. The most prominent of the spirits who attended her from her childhood up, was one whom she knew and recognized as "the Priest." He was almost constantly with her,

coming to her always in the hour of danger and temptation, until she learned to love him, and look upon him as a protector. During all these years, as growing with her growth, and becoming stronger as time rolled on, there crept into her soul a fondness for the forms and ceremonies of the Roman Catholic Church; and although she was reared as a Unitarian, at an early age she became an Episcopalian, thereby making a sort of compromise between the Roman Catholic and Protestant Church. So far as we can learn, from the time she joined the Church till she entered the Spiritual ranks, she was devoted to the church duties, living up to all the forms and usages of the same. Still she was strongly drawn toward the Roman Catholic Church with its pomp and glitter, and her spirit priest seems to have hoped to have drawn her to his Church and himself. But when she finally began to sit for Spiritual development, bitter opposition came from him, and long and fierce was the struggle ere he was finally forced by a superior spirit power to retire and leave the medium to reach a higher development. Months passed on, and he was once more permitted to control the medium, when we met him man to man, to defend our positions; he striving to make his course appear just, and we (praying that inspiration might be given us) trying to convince him of his error, and point him to a higher round in the ladder of progress. The interview closed by his promising to reflect upon the truths which we hoped we had been able to give him; and he also promised to retrieve some of the mistakes of his life by doing good to others. And now comes the result. He now comes with changed views of life and its purposes, and with a perfect control of the medium. We believe he is honestly trying to do good to humanity, and the dark cloud seems lifted from his spiritual horizon, and beyond the mountains of doubt and the valleys of unhappiness he can see the shining plains of the land of truth. May he go on in the good work upward and onward, pointing out errors and holding up danger signals for the dwellers of earth, ever reminding us that "eternal vigilance is the price of liberty," till at last man shall indeed be free from bigotry and superstition and lead a better and a happier life.

Yours for the cause,

S. WHEELER,
1710 Francis street, Phila., Pa.

Magnetism—Wm. Baker Fahnestock vs. J. H. Mendenhall.

Editor of Mind and Matter:

Our good Bro. Mendenhall's long article is simply a repetition of the old magnetic assertions, without any proof. These have all been answered a hundred times, especially his supposed power of throwing, or causing persons to fall into the so-called magnetic condition, independent of their knowledge. This question resolves itself into whether a thing that has no intelligence can convey that which it does not possess?

But as our friend still persists in his assertions, we would like to know how it is possible for him to effect what he says he can, when to produce an effect upon the mind of any one requires that an intelligent idea must be received before the mind respond correctly to the desire made. If any one is willing to go into the condition, must he not learn (by some means) what is desired of him before he can comply with the desire? And as "magnetism" possesses no mental qualities, must not the patient necessarily get the idea of what is wanted from the mind of the supposed "magnetic operator," and by his own power of mind reading, learn what is wanted? And having this power, it is easy to account for their going into the condition, at any distance.

The brother forgets, if he ever did know, that susceptible persons can at any time know the will of any person to whom they may direct their mind; but they must direct their mind to the person to do so at all; and if they do not do this, in all cases, as well in the case of "operators" as any one else, no result will follow. We hope the gentleman will be able to grasp the idea outside of "magnetism."

But, suppose the brother's idea to be as he believes, of what possible use would such a power be? We, or any one else, can effect what he contends for, if the patient is ignorant of the true nature of the condition and of his power to resist. But as soon as the patient is taught the truth, the "operator's" power departs, and the patient can resist him, and do all himself, that before was claimed by the "operator."

Our friend, we fear, has overlooked the power of mind-reading which is possessed by all persons who are in this condition whether they understand it or not; and if they believe (from whatever cause) that they have no power to resist the "operator," they will be unable to do so until they are taught the truth. Hence, "magnetizers" have claimed a power which is wholly in the patient, and can be used, or not, as they have been taught. We would, therefore, like to know how "animal magnetism," which has no intelligence, can do that which it is only possible for the power of mind to accomplish?

We demand a demonstration outside of assertion, that magnetism of any kind is the cause of any condition. Webster calls "animal magnetism" a supposed agent, and "human magnetism" is in the same category, until it is proved to have an existence, by positive demonstration.

We said that Mrs. Eddy believed that she would be healed, but denied the fact, viz: that it was by faith. Are we understood? Did Jesus himself say that virtue had passed out of him? If he did, we are still constrained to believe that he was mistaken. All the remarks that follow in the article about faith "en rapport," "vital force," "magnetic sparks," etc., is all outside of the record, and mere assertions that cannot be sustained nor demonstrated. "Out of nothing, nothing comes," and yet these would-be magnetizers want something to come out of the myth "animal magnetism," which never has been seen, felt nor demonstrated.

We would like our friend to prove that there is a negative condition, which he writes so much about. We have utterly failed to discover it in any kind of magnetism, or indeed in anything else. We have no proof that the "invisible magnetic aura" enables the psychometrist or clear-minded individual to read the true character of any one. This is a mere assertion, devoid of proof, and all that has been said of it amounts to nothing. Mind only can read impressions upon matter as well as thought.

We are really sorry to see that our friend has so mixed up the terrestrial and "animal magnetisms," that it is impossible to separate them; and between the mist created by the two, he has overlooked the power of the mind altogether. We

mean the mind of the patient, who, as he or she has been taught, is swayed one way or the other. With patients who are ignorant of the facts, we can do all that the brother claims to do; but because we or he cannot do these things, it does not follow necessarily that magnetism is the cause of all the phenomena that ignorance upon the part of the patient renders possible.

We insist, however, that these things cannot be done by any one when the patient has learned the truth in regard to his or her powers. We have, therefore, only to add that we could give hundreds of cases in detail where cures have been made independent of magnetism of any kind, purely the will of the patient or the insensible condition caused by entering the stativolic condition. It is a demonstrable fact, that the stativolist can do all, and more, than the "magnetizers" claim to effect; and this being the case, we would like to know of what possible use magnetizers could be to any of them? The idea, to those who know the facts, is preposterous, and we are constrained to believe that the occupation of the magnetizer is forever gone to those who are masters of themselves, and will be so to all others as soon as the truth is realized. The world moves, and the best way to avoid a toppling edifice, is to stand firm under.

WM. BAKER FAHNSTOCK, M. D.

Spirit Communication From Dr. Benjamin Rush—Mrs. J. M. F. Medium.

I come in here to-day with a feeling of admiration at the systematic manner in which you are going to work. I myself have nothing but love and veneration for all created things. There is such a beauty—such sublimity in the ways of nature, that I feel within my own soul that the result of each earnest effort will be crowned with success. In looking over this vast city I see great material to work upon. Society has learned the lesson of pride, vanity and purification; and as necessity seems to be the ruling power of this great city, men and women forget that they are one family, and at suffering that does not reach their own households they rejoice; but they forget to extend their sympathies to those in distress. In looking abroad, I see things that almost startle me and make me fear for the consequences of the future. It seems to me that the Board of Health is not paying attention enough to the purifying and cleansing of these great avenues of humanity. If there is not some precaution taken—some way devised to purify and disinfect them—you will have before long a scene of devastation—there will be developed disease that will sweep away one half of the inhabitants of this city, unless you use proper precautions. If you once pass through a scourge of that kind, you will then feel sorry that you had not been more earnest in trying to avoid such a calamity. I am looking forward to the time when you will all be called upon to act, and if you remain firm and determined to work, there will be plenty, plenty for you to do. I do not want to impress your minds with fear and horror, but I see coming events so clearly that unless men and women are up and doing, there will be no possibility or power to avoid the foretold calamity; and this seems to be the only avenue through which I can reach the multitude, or approach individuals that feel an interest in the welfare of a city of such vast proportions. And, I ask you to give this a wide circulation, or you will be overtaken by a storm that it will be impossible to overcome until you sacrifice half your inhabitants. Remember that this is not an idle or foolish communication, but one that should be taken to the heart of every individual and duly appreciated. I am not able to use or control the instrument long, but I want to express my thanks to the instruments I have used in this city, for the good they have done, not only to myself, but to hundreds of others. I want to thank you, brother, for taking a stand in the march of science, and holding up before the multitude what the future holds in store for them. The hour is not far distant when you will gather in your grain, and you will not find any place large enough to store or garner the amount you will gather. I do not want to impress your mind with anything beyond your merit, but your reward will be greater than you anticipate. Give to the world this communication, and that as soon as possible, for the hour is coming, and the moment is few, unless individuals are up and acting.

You may give my name to this city, as I dwell here, and am an old worker, and know something of the destruction of epidemics or diseases that overtake the human family. My name is Dr. Rush. Ques.—Doctor, what shape will this plague take, in your estimation, if the measures you recommend are not adopted? Will it be cholera, yellow fever, or something new? Ans.—It will be a combination of the two; some will call it one thing, and some another. It will be a new phase of one or the other of those diseases, or both. A combination of the two. You may see that the elements and condition of the city are inviting destruction. Please make room for this communication and publish it first.

[We take pleasure in complying with the request of the spirit, and assure the Doctor that he will have our hearty co-operation in his efforts to benefit humanity.—Ed.]

An Appeal to the Kind-hearted as Liberal Friends of Progress.

During the great flood in the Mississippi Valley, I was drowned out, lost nearly everything we possessed, including all my outstanding accounts, and after fourteen days of exposure and suffering was taken out, reaching Vicksburg, where I was taken violently sick, and for six weeks confined to my bed; but now I am so far recovered as to attend to some business. My spirit band inform me that plenty of business is in store for me very soon; but we are destitute and without any means of sustaining ourselves (wife and self), until I can make a start.

Now, if some of the liberal souls will aid me by sending whatever amount they feel that they can, I will announce the same in MIND AND MATTER, and carefully keep your name and address and repay you as fast as I can after getting started in business. I do hope you will feel like helping me at once. Of the vast amount of donations from the North, I am told "they are all distributed and there is nothing for you."

To those responding to this my urgent appeal we will be ever grateful, as it will be the means of placing me in a field of usefulness to others.

Yours in the cause of truth and progress.
—DR. J. W. WOODWORTH, Healing Medium.